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# The Life

OF THE

REV. HERMAN NORTON,

TO WHICH ARE ADDED

STARTLING FACTS,

AND

SIGNS OF DANGER AND OF PROMISE,

FROM HIS PEN, WHILE

Cor. Sec. of the American Protestant Society.

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NEW - YORK :

PUBLISHED BY

THE AMERICAN AND FOREIGN CHRISTIAN UNION  
No. 17 BEEKMAN-STREET.

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D. Fanshaw, Print. 35 Ann-st. cor. of Nassau.

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THE GEN. 1858. SYSTEM. THEOLOGICAL

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## INTRODUCTION.



The following tribute to the memory of a "man of God," who recently entered into the heavenly rest, "having served his generation according to the will of God," is a deserved one. It is hoped that it may not only prove a grateful memorial to the many who affectionately cherish his remembrance, but also tend to promote a more lively, and increased interest, where it may circulate, in those departments of labor for the cause of Christ, to which he devoted his life, and in which he finished his course of unwearied toil amid the recurring pressure of feeble health. From his first moment of the entertainment of a hope in Christ, and of professed consecration to his service, L  
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O his soul was intent upon the solution of the inquiry, "Lord, what wilt thou have me to do?" and to adopt as the governing principle and rule of his life, "this one thing I do." Simplicity of purpose, chastened zeal and devotedness of spirit, and active

persevering labor, characterised his course in the fields he was called to occupy. His ministerial and pastoral labors were crowned by the Head of the church with much and continued success, and there are very many who revert to his ministry as the instrument of their conversion, and who are waiting to meet him in the presence of Christ as his "crowns of rejoicing."

But it is peculiarly to the work he accomplished in connection with the Society by which this volume is published, that we make further reference. A vacancy having occurred in the office of Secretary of the "American Protestant Society," which afterwards became merged in the "American and Foreign Christian Union," it was deemed important to obtain one, combining sound judgment and discretion, Christian kindness and firmness, with active business habits. In the choice which fell upon Mr. Norton, the Society were not disappointed. In his visits to the churches, he commended himself and the cause by the spirit and manner in which he presented the object, and in this way removed at times prejudices which had arisen. He afterwards became associated with the Rev. Dr. Baird, before the Secretary of the "Foreign Evangelical Society," on the formation of



the "American and Foreign Christian Union" as joint Secretaries. In the service of this "UNION" he died with his harness on.

The position which this "American and Foreign Christian Union" occupies, is one of interest, and claims the careful attention, and cordial co-operation of the Evangelical Protestant Churches of our land. Two distinct associations for the same grand object, the extension of the light, and influence of the gospel among the adherents of Popery had been formed, the one "The American Protestant Society," designed for the domestic, and the other, "The Foreign Evangelical Society," for the Foreign field. A new association arose, called "The Christian Alliance," having for its field, in promoting the same object, ITALY. It was seen and felt that the recurring presentation of the same general object, in three forms, would distract the attention of the churches, and operate unfavorably on the amount of contributions, and also that by the union of the three into one, would tend to increased energy of well directed effort in promoting the great common cause. The union was most amicably and successfully formed, and is now pursuing its onward course, commending itself more and more to the approbation and confi-

dence of the churches, greeted with tokens of the Divine blessing on its labors, and meeting the recurring openings, in Providence, for the extension of its efforts. The Rev. Dr. Baird, during the existence of the Foreign Evangelical Society, and since, has at times visited Europe and the different countries, and thus became practically, and minutely acquainted with the state of Popery and Protestantism there. He has gained the affectionate confidence of the leading Protestant brethren in continental Europe, and also in Great Britain, his visits there have left a salutary influence, and this American and Foreign Christian Union is now proving a bond of sympathy and intercommunion between the Protestant traveller struggling in Papal countries, and the American churches.

The genius, and influence of Popery, insidious and active, have ever been in opposition to the pure truth of the free and open gospel; and new spiritual hierarchal despotism interweaving itself with civil despotism, can only be met and overcome by this same free gospel in its purity. The weapons of this Union, unlike those of Romanism, "are not carnal, but are mighty, through God, to the pulling down of the strongholds of Satan." The motto inscribed on

its banner is "speaking the truth in love;" not in the strife of controversy. This truth, in the eye of worldly wisdom, like the sling of David, may appear insignificant and powerless to overcome its mighty foes; but wielded in faith and love, it will prostrate the Philistine giant. Before the head of the church the "mountain shall become a plain." "Not by might nor power, but by my Spirit, saith the Lord." We hear most encouraging accounts of the happy results of the labors of devoted ministers, scripture readers, &c. in Ireland. Thousands in the papal districts, through these instrumentalities, are opening their minds to the light and study of divine truth, and renouncing their allegiance to the Roman See. On the Continent, the priesthood and the despots have, by their *coup d'etat* for the present, successfully riveted their chains of despotism, and apparently a strong influence is oppressing the cause of Protestantism. Yet these things may work for good, to call into more vigorous and united exercise, the faith, prayers, and efforts of Christ's people. Every aspect of the times points to the duty of "sowing beside all waters, of sowing the seed in the morning and not withholding the hand in the evening." It is the knowledge, love, and study of God's word, which

will become the element leading to the attainment, secure enjoyment, and right use of constitutional liberty. The "Union" is acting in the proportion of its limited means, different fields in Europe, Canada, South America, West Indies, &c.

The domestic field is one of great importance, and urges every motive to religion, and patriotism, to aid this "Union" in its efforts to evangelize the large and increasing number of the blind votaries of Popery, settled or arriving among us. The continued swell of increasing numbers emigrating from Europe, and making their home among us, a large proportion of whom are Romanists, Irish, German, &c. cannot but awaken thoughtfulness, and solicitude as to its bearing upon our institutions. The same truth that laid at the root of our infant and onward growth, ripening in the development and establishment of our national institutions, now exhibited in their glory to an admiring world, must prove their only and sure defence, the open word of God, and the Spirit of God resting upon it. This is the only association which specially and distinctly directs its efforts for the benefit of the population of our country, devoted to the Roman faith. Other associations may incidentally, and partially, employ means for their benefit,

but it remains for this Union to devise and use a system of well directed effort, which will turn the aid thus furnished by these associations to the best advantage. Missionaries and colporteurs are employed in different parts of the United States, a large proportion of whom are converts from Romanism. During the past year their number has been eighty-five, placed in fifteen different States of the Union, and publishing the gospel in six different languages.

There is one feature in the American and Foreign Christian Union, in connection with its work, most appropriate and important, that is the combination of Evangelical Christians of different denominations. In its bearing of presenting the truth to the mind of Romanists holding to the vainly boasted unity of their church, it will be servicable to exhibit among Protestants, not a unity enforced by outward authority, constraining blindly the mind and conscience, but a union of intelligent minds and purified hearts, in the common faith and love of the truth, making wise unto salvation. Such an union reacts most pleasantly and profitably upon Evangelical Christians themselves, as they labor in their respective denominational spheres, repressing the spirit of mere sect, and kindling the power of brotherly love, under the

power of the constraining love of Christ. The cause of this union connected with the labors of the latter years of the love of the beloved brother Norton, and amid which he died, is identified with the memorial, and is commended to all Christians into whose hands it may fall.

THOMAS DE WITT.

New-York, June 14, 1852.

A DISCOURSE  
ON  
THE LIFE AND CHARACTER  
OF THE  
REV. HERMAN NORTON,

Late Corresponding Secretary

OF THE  
American and Foreign Christian Union;

DELIVERED IN  
THE DUTCH REFORMED CHURCH  
IN  
LAFAYETTE PLACE.

BY  
HENRY P. TAPPAN, D D.

## DISCOURSE.

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*"For he was a good man, and full of the Holy Ghost, and of faith : and much people was added unto the Lord."*—Acts, 14 : 24.

Barnabas, to whom this elevated character is given, is first introduced to our notice among those early converts under the preaching of the Apostles, immediately after the day of Pentecost, who, having "lands or houses, sold them, and brought the prices of the things that were sold and laid them at the Apostles' feet, and distribution was made to every man according as he had need." He was "a Levite, and of the country of Cyprus," and, "having land, sold it, and brought the money and laid it at the Apostles' feet."

In that early dawn of Christianity "the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common." They were despised, they were persecuted, they were exposed to death itself by



professing Christ, but they dared to profess him, and "counted all things but loss for the excellency of the knowledge of Him." And as men who had actually forsaken the world in its ordinary pursuits, and who had only Christ and heaven to live for, they cut themselves loose from all fixed habitation, and went forth to "give witness of the resurrection of the Lord Jesus"—to live the meek and holy life which He had taught them, and to suffer and die for Him.

Barnabas, or, as he was before called, Joses, was a man of character and possessions; and, as he had more to sacrifice than others, so he seems to have acted with corresponding alacrity and decision, in so much, that the Apostles gave him at once, as a surname, the name by which he is ever after designated, "which is, being interpreted, the Son of Consolation." His accession was important and cheering.

We hear of him next after the conversion of Saul, who, having come to Jerusalem, "assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the

way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." This manly and generous conduct seems to have endeared him at once to Paul, and he became soon afterwards his chief associate in preaching the Gospel to the Gentiles.

This association took place at Antioch, where Barnabas had been sent by the church in Jerusalem, upon hearing of the success of the Gospel there, through the preaching of those who had been scattered abroad by the persecution which arose after the death of Stephen.

Paul had been sent to Tarsus after his first preaching at Jerusalem, in order to secure him from the hands of his enemies, who sought to slay him. It was from Tarsus that Barnabas now brought Paul to Antioch, where for "a whole year they assembled themselves with the church, and taught much people." At the end of this period they were set apart, under the direction of the Holy Ghost, to a wide range of glorious and successful labors among the Gentiles.

When Barnabas first came to Antioch from Jerusalem, and "had seen the grace of God" in the great number who had believed and

turned to the Lord, he "was glad, and exhorted them all that, with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord." The interest he took in the work of grace at Antioch, the joy of heart which he experienced, his preaching and exhortations, and the success which followed, all were connected with that beautiful character, expressed in language so unpretending and simple, and yet embodying the highest excellence and endowments that any man ought to crave. It is not said of him that he was learned or eloquent, but far better than this, that "he was a good man, and full of the Holy Ghost, and of faith."

*He was a good man.* The attribute *good*, in the relation in which it here stands to other qualities confessedly Christian and gracious, seems intended to express those natural endowments which ought never to be overlooked in the proper estimate of an excellent and striking character. As man is God's greatest work on earth, so the soul is what makes man great. And whatever may be the ruin which the sin of our first parent has entailed upon it, it still

remains glorious and beautiful, not only in its faculties of reason, imagination and will, but also in many natural affections; like a soil capable of receiving the seeds of holiness, or a stock on which a divine life may be engrafted, or decayed and perverted energies which may be regenerated and restored. A temple in ruins, it may be re-built on its original foundation. A sun eclipsed, it may be again clothed with its original brightness.

These natural endowments are given in various degrees. Where they exist in an eminent degree they often relieve the darkness of an unregenerate mind, smoothe the asperities, soften the haggardness, and adorn with touches of beauty a sinful life, and impel to useful and kindly deeds in domestic, commercial, and civic relations. Where they are strikingly wanting, not even heavenly grace serves to supply all the defect; and we are often constrained to lament that pious men do not exhibit more gentle and genial tempers, and possess more manliness, more decision, more courage, more generosity, more child-like simplicity and candor, more nobility of spirit, and more spontaneous and outflowing kindliness in all the relations and duties of human society.

We are too prone to forget that the same God who gave a Revelation constituted the human reason; and that he who dispenses gracious influences and re-kindles spiritual affections, is the author of the imagination, and of all the natural affections and sentiments which enter into the human heart as its component elements. And although the latter would utterly fail to form a perfect and acceptable character without the former, still they are required parts of it. And if we are grateful to God for what his grace bestows, how can this preclude gratitude for what His creative hand hath wrought? Nay, let us contemplate with admiration all that God hath done, whether by nature or by grace; let us be thankful for all gifts bestowed, whether by nature or by grace, and use all aright and deem none unnecessary. The same Master-hand which revives the glory of the picture drew the first lines; and in the heavenly colors which again clothe it, we may not forget those forms of the original conception, which have never wholly disappeared under the soils and rents which marked its decay and threatened its ruin.

It is a happy lot to have received from nature, kindly, generous, open, and manly dis-

positions, opposed to the base, the niggard, and the licentious. Blessed gifts of God are they, for which we ought to be thankful. They impose additional obligations, too, which we ought to strive to meet. They are like gales blowing from spicery lands, telling us of better possessions; they are suggestions of inborn capacities for heavenly graces; they are whispering voices of angels, reminding us of higher destinies; they are an invitation of God, written in the soul, for it to become a partaker of the Divine nature.

Those who have not these gifts will have to undergo a harder struggle. They may gain a more heroic triumph, but it is more probable that they will ever lack a finish, grace, and attractiveness of character, pleasant in the eyes of both God and man. In the one case, the plants of Divine grace will seem to struggle with a sterile soil, and under a severe clime. In the other, they will grow with a full, fresh, and joyous vigor, as if eager to spread forth into the sunshine, and to reach the time of fruit-bearing.

Any original trait of mind, even if it amount to an eccentricity, gives interest to a character, because it diversifies the common



humanity. We do not want to have godly men, nor even angels, too much alike. There are some good men so exactly and invariably formed, that there remain no anecdotes to be told about them; but we like best those men about whom there are anecdotes to be told.

When the original traits belong to the kindly, generous, and noble parts of our nature, we have a beautiful and attractive individuality; and when to these are united the gifts and graces of a spiritual regeneration, a form of character is produced most truly allied to the Divine. We have now a choice soul, clothed with the beauty of holiness.

Peter, James, and John, and the great apostle of the Gentiles have these marked individual traits. About them we have characteristic incidents related, and they are to us the most interesting of the disciples of Christ.

Barnabas is one of strongly marked individuality, also. Others besides him sold their possessions and laid the prices at the Apostles' feet. But there must have been a certain alacrity and whole-heartedness in his manner of doing it, and a general disposition, noble, genial, and faithful, to have drawn from the Apostles an expression of their appro-

bation, very much like the burst of irrepressible admiration. They called him then and thenceforth *the Son of Consolation*.

All the incidents of his history afterwards go to give the same impression of him. His manly, fearless and unsuspicious conduct toward Paul, after his conversion, when the other disciples as yet doubted him; the fact that he was selected by the Holy Ghost to be the associate of this chief apostle to the Gentiles, and the zeal and determination with which he shared his labors and persecutions, give indications of a man of more than ordinary endowments. We may imagine, too, that he had something strikingly majestic in his personal appearance, since, when the Lycaonians mistook him and Paul for gods, they called him Jupiter, while Paul, as the chief speaker, they called Mercury. And even the contention which he had with Paul respecting Mark, and which led to their separation, shows him to have been as spirited as he was generous.

The Holy Scriptures are always impartial and just in the estimation of character. We may conceive, therefore, that when they apply to Barnabas the epithet "good," illustrated as



it is by incidents of his life, they intend to convey to us the impression of a character rich in natural endowments and worthy of high admiration.

But he was also "full of the Holy Ghost." Here his natural endowments were sanctified and received their right appropriation. In the Apostolic age there were miraculous and extraordinary gifts of the Holy Ghost. But these do not seem to be referred to in the case of Barnabas, since the offices which he performed at Antioch were those of a preacher of the Gospel. "He exhorted them all, that with purpose of heart they would cleave unto the Lord." In his associate ministry with Paul, too, the miracles which were wrought are ascribed to Paul. He exhorted them, or he consoled them, and inspired them with confidence. The word here rendered *exhorted*, is the very word from which his surname, the *Son of Consolation* is formed. He poured forth all the natural kindness and goodness of his heart, under the sanctifying and elevating power of the Holy Spirit.

To be a Son of Consolation, under this Divine guidance and influence, is the high office of the minister of the Gospel. "Come unto me

all ye that labor and are heavy laden, and I will give you rest," was the burden of the Saviour's preaching. And this is the invitation his ministers must be for ever presenting and urging. This is a world of sin, of darkness, and of sorrow. The Gospel comes to bring salvation, and light, and consolation. That Divine Spirit who filled the heart of Barnabas, and who fills the heart of every true servant of Christ, is called "the Comforter."

The history of the Church will show that the Apostolic models of preaching have been widely departed from. We have had dogmatical and philosophical preaching, and preaching full of contention, denunciation, wrath, and bitterness, in abundance; but not enough of that loving, and gracious, and child-like preaching which quickens dead souls by the power of love in the cross of Christ, and binds together all who believe, in the blissful fellowship of the heavenly Comforter. Perhaps the comparatively limited influence of eighteen hundred years' preaching may be traced to the absence of this vital element. Perhaps we are too ambitious to be "Sons of Thunder" rather than "Sons of Consolation."

John was a Son of Thunder during Christ's

ministry, when his zeal would have called down fire from heaven upon the enemies of his Master. But after he had received the baptism of the Comforter, he, too, became a Son of Consolation, and preached, "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

*Full of the Holy Ghost.* What a remarkable description this is! Can we expound it—can we adequately conceive of it? The soul of man full of the Holy Ghost! And yet it accords with the whole tenor of Scripture. "Ye are the temples of the Holy Ghost," says Paul. "I will pray the Father," says Christ, "and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know Him, for He dwelleth in you, and shall be in you." Of the same nature is the sublime annunciation by the prophet Isaiah: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? And where is the place of my rest?"

For all those things hath mine hands made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The soul of man is the most glorious work of God on earth. Temples and gorgeous cathedrals are the work of men's hands. The earth itself is but the footstool of God. The heavens are as the curtains of a tent which his hand hath stretched out. But the soul of man he hath made after his own likeness: he hath breathed into it the breath of immortality: he hath made it to be a partaker of the Divine nature. In the man Christ Jesus dwelt the eternal Word. In the incarnation is the annunciation of the greatness of humanity and the prophecy of its destiny.

It is not in the amplitude of space, nor in systems of matter that God's oracle is found, but in the living thought, and the heaven-aspiring love, and the faith sublime, and the eternal hope, and the peace of God which passeth all understanding, which have their home in the soul of man. It is not upon holy mountains of Jerusalem or Gerizim that God is to be worshipped, for "God is a spirit, and

they that worship him must worship him in spirit and in truth." And the kingdom of God cometh not by observation, neither shall they say, lo here! or, lo there! in order to find it, "for the kingdom of God is within you." We are the temple, we are the oracle, we are the dwelling-place of the Divine presence, in these souls of ours, if these souls have been yielded up to Christ. Within ourselves do we then find the most sacred retreat and the very gate of heaven. Here is let down the light from the upper sanctuary. Here are the wells of water springing up into everlasting life.

The greatness of the soul is not to be measured by lines and spaces. It is not like a marble temple with pillars and entablature—a stately form, to be looked at under the open sky. Nor is its compass and dignity to be conceived of by the limited body in which it dwells, any more than the Son of God is thus to be conceived of while tabernacled in a human form. It is invisible as God is invisible. It is to be measured by the flight of its thought, its capacity of virtue, and its undying life. Its greatness, most of all, is to be estimated by this, that it can know God. That which can know God must be great. It can

know God because it is made after his likeness. That which is like God and therefore can know him is the highest kind of created being. If God please, therefore, to leave the solitude of his own immensity, and to seek some objective reality wherein to make his special dwelling, wherein to reveal his spiritual beauty and goodness, wherein to find a pleasing fellowship, what shall he select rather than the soul of a rational creature reflecting his own likeness, and where he is received with the ardent love, joy and trustfulness of a child? What if he pour himself out in streams of light through the countless hosts of stars? Are they any thing more than unconscious lamps shining in space? But if he pours himself out in streams of quickening thought and love, through constellations of souls, then every touch of his power meets a responsive sympathy, and he dwells in worlds which are most his own.

The doctrine, therefore, that the soul of man may be *full of the Holy Ghost*, is a doctrine no less rational and fit, than divine and revealed. Those souls, from whom the divine presence is absent, are like stars whose light is quenched, and who are wandering in darkness.



The Gospel is that system of grace whereby God returns to the souls of men, renews their proper life, restores their integrity and beauty, and refills their urns with light.

Slowly with some does the heavenly day return and struggling long with the darkness.

But there are souls that do become full of the Holy Ghost. Then, as the fruits of the Spirit, appear all spiritual virtues and graces, —“love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” Then do they *live in the Spirit* and *walk in the Spirit*.

Such an one was Barnabas. Such may we all become.

That herein lies the chief qualification and power of a Christian minister must be apparent. There may be the sweetest and most winning natural amiability, there may be intelligence and learning and eloquence, there may be the outward seals of office reposing their validity upon an indisputable historical succession; yet, if the soul be not full of the Holy Ghost, and thus receiving light and the communication of spiritual virtue, how can the man perform the duties of a minister of the Son of God? He is but the statue of Memnon veiled in darkness. If any man speak for Christ he

must speak as the oracle of God. But how can *he* be an oracle who is not visited by the Holy Ghost? He may perform the ceremonies of religion, and repeat the pater noster of a priesthood, but he cannot be a Son of Consolation, nor a burning and shining light. The ministers of Jesus Christ are ordained or appointed by the Holy Ghost, and not by a human hand stretched out under the shadow of a mitre. *He* preaches by the authority of God, when as the effects of his preaching "much people is added unto the Lord," and not *he* who ministers at an altar, reared indeed under a "dim religious light," but surrounded by no earnest souls seeking salvation, or surrounded only by superstitious masses gazing upon solemnities of human invention, or repeating soulless words of human prescription.

The indwelling spirit, illuminating the understanding and renewing its primal intellection, whereby freed from prejudice and all the idols of superstition, current opinions, and philosophy, falsely so called, it can see truth again in the unstained and radiant beauty in which she came from the bosom of God;—healing and invigorating the will, whereby restored to a joyful and ready self-government, it knows



no longer the bondage of sin, and attains the liberty of the sons of God;—purifying the affections and reinstating them in their right proportions, degrees and harmonies; and thus recreating the whole man after the image of Him who at first created him—the indwelling Spirit is the great hope of humanity, and is alone adequate to form faithful and efficient ministers of the Gospel, and, indeed, all true men for every noble and benignant office of society.

There is here no violence done to the original form and cast of our being, but a blessed regeneration of our true manhood is effected. It is the want of this fullness of the Holy Ghost which has given rise to so much proud rationalistic dogmatism, where crude philosophies have been substituted for the revealed truths of Jehovah. Hence he who hath this fullness preaches, like Christ and his apostles, the pure simple Gospel of the divine inspiration—a *speech* and a *preaching* “not with the enticing words of man’s wisdom, but in demonstration of the spirit, and of power,” that the *faith* of those who hear may “not stand in the wisdom of men, but in the power of God.”

Wherever this style of preaching reappears, the effects are immediately apparent; there is

conviction of sin, there is fear and trembling before the mighty God, there is a joyful and eager rushing to the Cross of Christ—the multitudes are moved as waves by the gales of heaven, *and much people are added unto the Lord.*

And how often do we see that while splendid talents, and ornate and attractive oratory, serve only to delight a prurient audience and to swell the praises of the popular preacher; some meek, lowly, unambitious servant of Christ, who thinks not about himself, or deems himself the least of all whom the Great Master has called to preach the Gospel, undertaking to declare unto his fellow men the testimony of God, and not dreaming of any excellency of speech or of wisdom in himself, determines not to know any thing among them save Jesus Christ and him Crucified; and letting go the words which man's wisdom teacheth, adheres to those which the Holy Ghost teacheth, comparing spiritual things with spiritual, thus becomes a chosen instrument in the spiritual vineyard, reaping a harvest of immortal souls where the other had only enriched himself with the honor that cometh from men.

To be full of the Holy Ghost surpasses the gifts of genius, the accomplishments of learn-

ing, and the charms of eloquence. These are, indeed, desirable, and, when consecrated, add to the power and efficiency of the minister of the Gospel. But, let it never be forgotten that the former is indispensable, and admits of no substitute, forms the valid title of office, and is that heavenly ordination which for ever takes precedence of earthly appointments.

It is also said of Barnabas that he was *full of faith*—"full of the Holy Ghost and of faith." The first seems to imply the second—he that is full of the Holy Ghost, we infer, must be full of faith. But still from the manner in which it is introduced here, we are led to attribute to it some peculiar meaning, whether referring to the nature of the gift, or to its fullness and perfection. It is added, perhaps, distinctively to express the manful boldness with which Barnabas preached the Gospel, and his strong and cheerful confidence in its success, notwithstanding the enemies who opposed it, and the obstacles it met with in the ignorance, superstition, prejudices, pride and sensuality of the world. It may be possible to be full of the Holy Ghost, and thus to be full of faith in the truth of the Gospel, and full of love for the souls of men, and full of zeal for the glory of

God, and yet to yield to the discouragements arising from persecution, and from the hardness of the human heart. Such seems to have been the case with Elijah, when he fled from Jezebel into the desert, and laid down in despair and wished for death. "What doest thou here, Elijah?" said the voice of God. "And he said, I have been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword: and I, even I only am left: and they seek my life to take it away."

So too, with the early Christians; the infamy which was attached to their profession; the array against them of Jewish prejudice and malice, and of heathen power, learning, art and splendor; the whole condition of the world so opposed to the truths which they proclaimed, and the meek, lowly, pure and benevolent spirit which they inculcated, were, indeed, calculated to fill them with discouragement, if not despair. The faithful servants of Christ, in all times, are more or less exposed to this temptation. They have to meet enemies and influences which are visible and palpable, and which are entrenched within the fashion, pride, glory,

and power of this world; and the only weapons which they can employ are the voice of truth, the appeals of love, arguments enforced by motives drawn from an invisible world, and sustained by spiritual influences of which men are ever skeptical, and which they are often ready to deride.

But Barnabas was *full of faith*. He preached with the expectation of producing conviction, and of achieving a triumph. Although the weapons which he used were not carnal, he believed they were mighty to pulling down the strongholds of error.

It were easy to show how, according to the principles of human nature, the fearless man, confident of the truth and excellency of his cause, and confident of success, is, on this account, likely to subdue opposition and compass the ends at which he aims. But when the cause is the cause of God, and the power which sustains it is the power of God, how can we, consistently, ever yield to doubt, or have less than the most certain expectation of triumph? To mortal apprehension the march of ages is slow; and the circuits of Providence are so vast that they often pass beyond the limits of our vision; but to the eye of God there is nothing

dilatory, nothing irregular; and his orbs of light are sweeping onward through their appointed courses, to their appointed bounds. Our wisdom lies in reposing confidence in the purposes of God as they are clearly revealed to us. It is thus we shall gain strength, vigor, and boldness for duty; and God will now prosper our works because they are works of faith. We should pray, nothing doubting: we should preach, nothing doubting: we should undertake every Gospel labor, nothing doubting. The world is given to Christ; and, therefore, errors must be exploded, superstitions must vanish away, violence must cease, opposition must be confounded, truth must be enthroned, love and peace must fill human hearts; and the day spring of a new creation must at length appear.

He will be most mighty as a minister of Christ—he will be the Barnabas—the son of consolation, who acts upon this principle.

And thus we have presented the three great elements of the most glorious form of character in any relation or office of life; and which are pre-eminently the elements to be sought after in a minister of the Gospel. Let him be a “good man, and full of the Holy Ghost and of faith,” and there is no farther question to be



asked, but we are to receive him as an angel of God.

The history of the Church presents us not a few who possessed this form of character, both of private members and of those who minister in the sanctuary.

When we meet with these instances, it is a sacred duty to contemplate their virtues, and to mark their example. These are the living epistles written by Christ's own hand, which we are diligently to read.

And when the "good man, full of the Holy Ghost and of faith," has finished his course, and attained for his virtues and his example a seal which nothing earthly can invalidate; then as the duty is still more sacred, so the lesson is still more impressive, for there is no longer any room for doubt as to its meaning, nor any remaining opportunity for one jarring line to be added. Death, which has removed him from our sight, has removed him from our fears. The arrow which pierces his heart, is changed into a pen which gives the last and the most touching records of his goodness and his faith.

We believe, to those who knew him, it will not appear unmeet honor to add the name of

our beloved brother, lately deceased, the Reverend Herman Norton, to the class of worthies represented by Barnabas, to call him too "a son of consolation," "a good man, full of the Holy Ghost and of faith." An impartial estimate of his life and character, we think, will justify us in enrolling him here.

It was when he had attained the age of seventeen, that, during a season of more than ordinary gracious influence and religious activity in the Presbyterian Church in Auburn, under the pastoral care of the Rev. Dr. Lansing, he devoted himself to the Lord Jesus Christ, both in heart and by public profession.

At this time he was remarked for that simplicity, sincerity, and whole heartedness which ever after formed such striking and interesting traits in his character. He very soon after conceived the idea, and felt himself impelled by duty, as well as drawn by inclination, to consecrate himself to the Gospel ministry.

He had entered upon his apprenticeship for a mercantile life, when he heard the divine call. He did not indeed, sell houses and lands, and lay the price at the Apostles feet; but he performed a similar act of devotion when he separated himself from all worldly pursuits,



and renounced all the possibilities of wealth, to become a preacher of the Gospel. The nature and extent of this sacrifice is, perhaps not sufficiently considered, nor properly estimated, and, particularly in a country like ours, where the invitations to business are so numerous, and the prospects of success so alluring. Nor is the young man, who having made a profession of religion, chooses to remain in the pursuits of business, and who succeeds in amassing wealth, prone to reflect with due seriousness upon the nature of his obligations. He too, as well as some early friend who became a preacher of the Gospel, is bound to make it Christ to live. If he has gained the advantages and influence which wait upon wealth, he has not thereby won an exemption from Christian fidelity and devotion. And when he gives and gives largely to the Gospel cause, he is performing no more positive acts of charity, than his friend, who renouncing the opportunities of gain, has ever remained a minister of Christ in poverty, self-denial, and labors manifold. Nay, the latter is God's choicest and most sublime almoner to a world of sin and sorrow. There is surely less of self-denial and charity in growing rich, and then giving of one's

abundance, than in choosing to remain poor, that one may give himself wholly to Christ in a life of toilsome duty.

Mr. Norton gave himself to Christ unhesitatingly, wholly, joyfully. From the moment he made up his mind to become a minister of the Gospel, he had but one idea and purpose, that of preaching the Gospel and converting sinners to Christ. Hence, during his student's life, both at college and in the theological seminary, he was engaged in proper and efficient labors in the cause of his Master. He prosecuted his studies faithfully, and held a very respectable standing as a scholar. But while preparing himself for the future labors of the ordained minister, he improved every opportunity, as it fell in his way, of speaking a word in season, and sowing seeds for eternity. He seems from the beginning to have adopted it as the rule and governing principle of his life, to do all the good he could, and to omit no opportunity of doing good. He conversed faithfully and kindly with his companions; he attended social evening meetings; in season and out of season he commended the cross of Christ to his fellow-men. Throughout his life it was his habit, wherever he went, to distri-

bute tracts, to endeavor to affect individuals by religious conversation, and to preach the Gospel whenever he could gain an audience, whether in public-houses, on canal or steam-boats, in private dwellings, or in the places of public worship. In pursuing this course he was not rash and obtrusive, but won his way by gentleness, urbanity, and the meekness of wisdom.

He became a member of the Theological Seminary at Auburn in 1823. At this period there were many neighborhoods in that region destitute of the stated and regular administration of the Gospel; and the churches which existed were in a nascent and feeble state. That excellent seminary, from its earliest existence, began to exert a most benign and important influence over the surrounding communities.

Mr. Norton, while yet a student of theology, became a faithful and efficient laborer in the Gospel vineyard. His Sabbath days and vacations were spent in these sacred labors. Precious revivals of religion ensued, souls were gathered in to Christ, and the foundations of flourishing churches laid. Dr. Lansing expressed his firm persuasion, in an address which he delivered at his funeral, that

Mr. Norton, whilst a student, had been an instrument of converting more souls than many pastors during a long life.

He was ordained to the ministry in 1826. The labors in which he had been engaged up to this time probably predisposed him to the life of an evangelist or itinerant preacher. He prosecuted this kind of service for four years, principally in the western part of this state, and also in Connecticut, New Jersey, Pennsylvania, and Delaware.

Many have doubted the expediency of this kind of labor. Unquestionably, as a general rule, the services of settled pastors are to be preferred. But it cannot be denied, that at certain times and under peculiar circumstances, the labors of itinerant preachers have proved eminently successful. In destitute regions they are imperatively demanded, and they have often served, also, to aid and encourage settled pastors. The first ages of Christianity, too, present us many precedents. It was in this capacity that Paul and Barnabas preached, under the direction of the Holy Spirit.

Much will ever depend upon the character of the evangelist himself.

Of Mr. Norton, it can be said, with the utmost truth, that he ever conducted himself with the highest prudence and meekness. He never visited congregations under the charge of a pastor, without the cordial invitation and coöperation of the pastor himself. And his labors tended, not to create discontent and division, but to extend the influence of vital piety, to build up and bind together Christian communities, and to give stability to the permanent institutions of religion. He commended himself to all men as "a good man, full of the Holy Ghost and of faith." He preached the Gospel, he exhorted from house to house, he abounded in prayer, he was full of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" he lived in the Spirit, and walked in the Spirit.

It pleased God signally to bless and honor his labors. Blessed revivals of religion appeared wherever he went, and the last great day of account can alone disclose how numerous were the seals which God gave to his ministry.

The style of his preaching was not brilliant, but sincere, earnest, and serious. He dealt in no subtleties of theology, but in the plainest

truths of the Gospel. He could not be called eloquent, but he was effectual. He forgot himself, and he was forgotten by his hearers, in the truths and appeals which poured from his lips. He and his hearers stood together before the cross of Christ, and on the threshold of eternity. The man and every thing earthly passed out of sight in the effulgence of the Gospel, and in the all-absorbing inquiry, What shall we do to be saved?

His first settlement, as a pastor, was in this city, in the Presbyterian church, formerly existing at the corner of Prince and Crosby-streets.

Here he remained five years. There are many still living in this city who were members of that church, who can bear testimony to his goodness, his spirituality, his patience, and fidelity.

Perhaps no qualities are more closely allied than those which go to make up a good father and those which go to make up a good pastor. The cardinal and daily duties of the good pastor lie amid the scenes of domestic life. He is with the aged and the young; with fathers, and mothers, and children. He is with them in joy and sorrow. He sits beside the



bed of the sick. He sits beside the bed of the dying. He sits in the circle of the bereaved, weeps with those that weep, and binds up the broken-hearted by sympathy, and prayer, and sweet words of consolation, drawn from Holy Writ. He is the friend and confidant of his flock. They lay open their hearts to him in difficulties and sorrows, whether temporal or spiritual. He is the honest counsellor of men, and the pleasant instructor of children. *A good man*, he endears himself to all ages and conditions. *Full of the Holy Ghost*, wherever he goes he graciously and wisely sows spiritual truths, and admonishes, and exhorts, and impresses by his upright example. He carries with him a holy and pleasant atmosphere. Good angels seem to wait upon him. *Full of faith*, he inspires confidence and joy. In his presence religion ceases to be a speculation and becomes an embodied reality, and heavenly hope and full assurance of faith meet together. He is no ascetic; he is alive to all the interests of society, and enjoys whatever is pleasant, and beautiful, and innocent. Like his Divine Master, he can consort with even publicans and sinners, that he may do them good; and can take up little children in his



arms and bless them. He acts upon the principle, that all things in the heavens above, and on the earth below, belong to him, because his Father made them all; and that of all men, the man who walks with God has the fullest enjoyment in all things that may be enjoyed, and has the best right to be cheerful, and hopeful, and full of peace.

Such a character, we believe, will rarely exist in all its fulness and gracefulness, except where the pastor, when he takes his walks abroad, comes from the bosom of his own family with all its sympathies, interests, and dear affections about him. Here he learns in his most intimate and private relations all those lessons which he is to apply in other households. He is himself a husband and a father; he has himself been tried with sickness and bereavement; he brings up his own children in the nurture and admonition of the Lord; he too bears the common cares and burthen of humanity. He speaks and acts from positive knowledge and experience.

Now the man who in the bosom of his own family is full of affection, patience, and goodness, is unselfish and self-sacrificing, and yet "one that ruleth well his own house, hav-

ing his children in subjection with all gravity," making sunshine and yet preserving order, the benign centre of harmony and a fountain of love and peace—such a man has the sterling qualities which enter into the character of the faithful pastor.

Mr. Norton's character as a pastor is to be estimated from just this point of view. What he was in his own family, this he was also among the families of his pastoral charge. In his own family, he exemplified in an eminent degree all the kindly household virtues. With the gravity and faithfulness of the man of God, he gracefully united the devotion, love and benignity of a parent, and all that cheerfulness and easy conversational communication which make one's own home the most pleasant of all societies. No man was ever more free from selfishness, or lived less for himself except as he lived for his family and for others. And rarely we believe has greater serenity and a more uncomplaining spirit been exhibited under trials and privations.

In no field of labor that he ever occupied did he reap a very abundant pecuniary remuneration; and he often suffered from very inadequate supplies; and yet he never made either

his family or others unhappy by fretfulness and complaint. His labors as an evangelist, particularly, exposed him to many hardships and privations, and probably laid the foundation of those bodily infirmities which pursued him to his grave; but he worked on without despondence, aiming to make the most of life, and to live while he lived.

His own experience of domestic care and anxiety, his own buffets with the world in behalf of the dearest objects of his affections, his own private discipline to endurance, courage and hopefulness amid discouragements, and the pious fidelity and watchful Christian nurture which he daily exercised at home, quickened his sympathies, gave efficiency to his exertions in behalf of others, and supplied him with facts full of suggestions for the pastoral office.

As the pastor of a church in this city he was made the instrument of gathering in many souls. Under his care the number of members was doubled.

When afterwards he removed to Cincinnati in Ohio, and took charge of a church in a feeble condition, similar blessings attended his ministrations. After two years he was com-

pelled to leave this church on account of extreme ill health, and to return to the East.

Upon recovering his health sufficiently he resumed his labors, sometimes as a stated supply, but generally as an evangelist. The Holy Spirit continued to favor him with his presence, and many revivals followed his ministrations.

In the year 1843 Mr. Norton was elected Corresponding Secretary of the American Protestant Society: and when this Society, and the Christian Alliance, and the Foreign Evangelical Society were united, and became The American and Foreign Christian Union, he was chosen one of the Corresponding Secretaries.

For this new sphere of labor he had many admirable qualifications. But in order to estimate him aright it is necessary to glance at the institutions with which he now became associated.

Of these the American Protestant Society was the first organized. Its specific object was to circulate the Holy Scriptures among the Roman Catholics of our own country, and to use all other proper and benevolent efforts to bring them under the influence of evangelical Christianity.

The Foreign Evangelical Society was or-

ganized next. It contemplated exclusively the Roman Catholics in foreign countries, and particularly in France, which became the principal scene of its operations.

The Christian Alliance was organized after the other two, and partly through the influence of certain Italian exiles, who yearned for the intellectual and moral emancipation of their country. Italy, therefore, was particularly the field which the Christian Alliance marked out for itself. It aimed to circulate among the Italian people books of useful knowledge, such as are common among the American people, and above all, to give them the Bible. It held no connection with political movements; its direct aim was purely intellectual and moral.

The union of these three societies, therefore, produced an organization which embraces all the objects of a Protestant mission at home and abroad, and which stands ready to enter every accessible field on either continent.

Protestantism does not designate a particular form or sect of Christianity, but Christianity itself, as it was given to the world by Christ and his Apostles—Christianity resting upon the Word of Divine inspiration—the religion

of truth, of charity, of light, of freedom, and of universal brotherhood.

The title, *Protestant*, had its origin in a particular historical incident, in a particular section of Europe, the *Protest* of the Germanic Confederacy against the tyranny of the Emperor Charles, presented at the Diet of Spire, April 20th, 1529. It contained, however, a great and fundamental principle, for it was a Protest against all interference with the rights of conscience.

Viewed in relation to the origin of the title, Protestantism is a negation; but then, it is a most momentous negation—a negation of all authority and prescription that would interdict to the human being, individually responsible, the written Word of God, freedom of thought, and freedom of worship. It is a fitting title, therefore, for all who stand opposed to the great Roman and Papal heresy. Under this mere negative character, Protestantism springs directly from the bosom of Christianity; for Christianity, from the days of its Divine Author and his Apostles, has ever been a protest against all error and all spiritual bondage. *If the Son make you free, then are ye free, indeed,* says Christ. And the condition of the regene-



rated and redeemed is described by the apostle of the Gentiles as *the glorious liberty of the children of God*. That the consequence of spiritual freedom must be, ultimately, every form of rational freedom, is obvious. The triumph of Christianity on earth will be the emancipation of humanity from every form of tyranny and oppression.

But Protestantism has its positive side, also. It cannot but have it. Its very negations imply positive elements—such elements as these: That the Bible is the last authority, and the supreme rule of faith and practice; that the Bible is to be given without restraint to all men, so that all may be taught of God; that opinion, conscience, and worship are free—the great doctrine of religious toleration—the doctrine of that Christ who authorized no persecution, but proclaimed peace on earth, and good will among men.

These are grand elements, and fundamental to Christianity; for without these religion cannot be a voluntary sentiment, the unconstrained worship of God in spirit and in truth.

Now, if the mission of Protestantism was merely to proclaim religious freedom, and to give the Bible to all men, without distinction,



then its mission would be a most sublime and efficient one. And it will not be denied that this is an essential part of its mission—nay, that however farther it may carry its labors in behalf of mankind, it must always begin here: a free conscience and a free Bible is its starting point. And let it but accomplish this for man, and it will in reality accomplish everything; for the Divine Law and the Gospel of love and peace must remove all disorder, lawlessness, crime, violence, and error from the world, and disseminate the doctrines of salvation and immortality.

But it is by no means difficult to show that Protestantism is the truest publication of Christianity that has ever been attained through creeds and symbols; and that with all the apparent diversity, and even opposition of sects, it contains a most genuine and substantial unity. The institutes of Calvin, the Augsburg Confession, the Westminster Catechism, the Thirty Nine Articles, the Articles of the Synod of Dort, and the symbols of the leading denominations in our own country, have a vital agreement, a palpable unity of fundamental Christian doctrine. They all recognise the same moral law, the same doctrines of the Divine

Being and attributes, the same Gospel-way of salvation, through faith in a Divine and crucified Redeemer, and the same form of a holy and Christian life. It is easy to distinguish in all these symbols the vital truths which Christ and his Apostles ordinarily preached.

And so Protestantism goes forth to proclaim an evangelical system likewise, luminous as the source from whence it is derived, and powerful as the faith and love which are the life thereof.

Perhaps the greatest mistake which Protestants have committed, lies in not having recognised more decidedly the glorious oneness which really prevails among them, in being too much affected by unimportant diversity, and not enough affected by their vital unity.

We have been long enough engaged in dogmatical discussions. We may not hope, perhaps, it is not desirable to sink all our diversities. Suffering these then to remain, without contention, as matters of taste; as necessary outgrowths of idiosyncracies or unavoidable varieties of opinion, where opinion is free; as convenient distinctive marks whereby to arrange the sacramental host into weighty battalions; as guards against overgrown orga-

nizations and a centralizing and all-absorbing hierarchy; as a means whereby to keep up a healthy competition, a not ignoble rivalry in good things; or at most, as a weakness and imperfection which will die away sooner by charitable intercommunings, and a vigorous co-working in Christian duty, than by curious and heated debate;—let us begin more earnestly and joyfully to contemplate our dear affinities, our real unity. Let us proclaim our unity. Let us act our unity. Protestant unity is the most perfect and glorious unity the Church has ever attained since the first centuries of Christianity. It is the most perfect and glorious unity that that now exists among men.

The unity of Rome is but the unity of a great central, despotic, and overshadowing earthly organization, like the Empire of the Cæsars; or, the unity of an ancient superstition which has moulded current opinion, permeated social life, and benumbed human thought by precedent and custom; and interdicted change by the terrors of the loss of caste and by penal inflictions. Its antiquity is not the evidence of its truth, but the shades in which it attempts to hide its errors.

It has no prouder glories of art with which

to adorn its rites and to dazzle the imagination than the mythological religion of ancient Greece. It has no antiquity more hoary and imposing than Buddhism. It has no more unity than either.

But the unity of Protestantism, is the unity of a developed intelligence, the unity of free thought and of unconstrained belief. Protestantism has discussed every thing, has examined and sifted every thing, antiquities, languages, history, theological dogmas, and old philosophies; and as the result of these labors, it has the most solid body of Christian evidences historical and internal, it has the text and the canon of the scriptures settled, it has a consistent history of the church eliminated of legends, and it has clear scriptural and accordant symbols of faith, and the noblest theological literature, dogmatical, critical and practical, which the world has ever seen. It has, too, a multitude of biographies of good men found in its different denominations, in whom the highest accomplishments of learning were united with the most lovely and unquestionable gospel piety, and who were no less eminent for the usefulness of their lives than for the beauty and dignity of their characters. It

was no uncommon thing for these men of different denominational names, to begin and to cultivate on earth that fellowship of mind and heart which they are now perpetuating in heaven. It is the glory of Protestantism too, to have given origin to the most efficient institutions for general education, as well as for cultivating science and letters in their highest degrees, for relieving the evils of society and dispensing charity to the unfortunate, and above all for disseminating Christianity and evangelizing the world.

The Bible Societies of Great Britain and America are without a parallel in the history of mankind.

Until the art of printing was invented, Bible societies of such magnitude of operations could not have come into being. But when, by the invention of printing, the way was prepared, it was Protestantism which undertook the sublime work of translating the Bible into all languages and giving it to the families and individuals of all nations. This fact alone is sufficient to establish the claim of Protestantism to be the true Catholic Church, the legitimate representative of the religion promulgated by the Apostles of Christ.

Protestant missions too have a marked and decisive apostolic character. Rome has her missions also, but they have scarcely any point in common with the other. Rome sends her missionaries with the crucifix, with the rite of baptism, and an array of ceremonies, but she sends no gospel, and institutes no popular education. She often makes converts rapidly, for she makes them by external manipulation and not by intellectual illumination and spiritual renovation.

Protestantism sends its missionaries bearing the Gospel in their hands. All its efforts are directed to the eradication of error by the communication of truth, and the salvation of the soul by repentance, and by faith in a crucified Redeemer. Protestantism accomplishes its work and makes its converts, only, as it enlightens the understanding, imbues with Gospel principles, purifies the heart and reforms the life. It aims to make men *new creatures in Christ Jesus*. Its triumphs appear in the intellectual, moral and social elevation of humanity. Its works are thorough, and its fruits are permanent.

The American and Foreign Christian Union embraces a mission not only glorious in

itself, but one also most appropriate to Protestantism, and especially to Protestantism in our country.

We have before us a most melancholy spectacle—more than a hundred millions of our fellow men bearing the name of Christians, and claiming to belong to the only true Christian Church, and yet for the most part debarred from the word of God, plunged in superstition, ignorant of the Gospel plan of salvation, the slaves of bigotry, and the willing subjects of a despotic and anti-christian hierarchy. We admit that exceptions may be found, and the more numerous they become, the more shall we rejoice. But to sustain this general assertion, we have only to appeal to the history of Romanism, to its freely acknowledged doctrines, and to the condition of the people in those countries where its sway is the most absolute. We Protestants have no doubt of the truth of the picture, which this assertion presents.

But if we believe this, then we are, at least, equally bound to undertake the evangelization of Roman Catholics, as to undertake that of India, of China, or of the Islands of the sea. But we are under higher obligations for the objects of our Christian charity are both nearer at hand,



and their conversion will tell more powerfully upon the general interests of the world. We find them in civilized Europe, we find them among our own citizens, and among the multitudes of emigrants whom we are receiving into the bosom of our country.

The Priests of Rome among us openly proclaim that their object is to convert us all to Romanism. This is quite candid and consistent in them. We smile at it as an empty boast; we, indeed, have no fear of it. But this is not enough, we owe them a sacred and momentous duty. We know that they cannot win us from Christ; but, on the other hand, it is our duty to win them to Christ. God has in the progress of ages given us the vantage ground, and he calls us to a work which could never before be so well achieved. America has become the great field for subduing the errors of Romanism. Protestantism has here founded the most perfect democracy the world has ever seen, has here made education universal, has here proclaimed unlimited religious toleration, has here offered all her glorious institutions freely to mankind. Multitudes are accepting the invitation and are daily pouring in among us. We have done

this without fear, because we have faith in a free government, in public schools, in a free Bible, and a free conscience.

The Pope may find it necessary to resist a solitary American chapel within the gates of Rome, but we are not afraid of the proudest cathedrals which are erected in our land. Romanism, when it sets its foot upon our shores, loses the support derived from the cannon and bayonets of kings, and must enter into the conflicts of opinion, submit to rigid examination, and have her claims determined by the great standard of truth alone.

Now the Christian Union aims to organize Protestant activity to do most efficiently the great work of Christian charity to which God in his providence calls us. We wish to meet the Roman Catholics as they land upon our shores with the Bible in our hands, and to give them a hearty invitation to spiritual liberty, as well as a hearty welcome to a free country and an unmolested home. We believe that a compact organization of Protestantism to this definite and most benign object is demanded of us.

But while we thus find our own country becoming a most inviting mission field, we see

great movements taking place in Europe, by which it becomes possible to us to carry a Protestant Mission into many an open field there also. Every convulsion seems to give new promises, to afford new opportunities, and to make new demands upon whatever of christian love is glowing within us.

Who can doubt that there is a great work for Protestants to do in behalf of Roman Catholics? And is not an American and Foreign Christian Union embracing all Evangelical denominations, the fitting organ through which to accomplish this work?

And while we thus meet an old antagonist with no carnal weapons, and in the very spirit of a primitive christianity, see you not how we ourselves must recognize more and more our own oneness, and sink our own puerile conflicts—those conflicts which have often dishonored us and afforded our adversaries the most plausible arguments against us—in the noble work of winning over to our common and essential Christianity, that nominally Christian world which yet sitteth in darkness?

The conversion of Rome will be the perfecting of Protestant union. And then however numerous may be our denominations,

they will imply no opposition of creed or of interests, but form the component parts of the Catholic Church—the Church universal. Like the sovereign states of the American Union we shall have our own borders and our own peculiar constitutions, and yet these borders will melt into one great confederacy, and these constitutions, derived from one common source, will show but the beautiful varieties of a rich and all permeating principle, and give a more stable and perfect whole in the mutual sustentation of the inter-dependent parts.

We accept it as a great truth—we may almost say—a self-evident proposition, that where education is made universal, where civil and religious freedom exists, where the word of God is given to all without restriction, the entire community must sooner or later embrace substantially the same doctrines, political, moral and religious. If proof be demanded for this proposition, it can easily be deduced from the constitution of the human mind, and the promises of God. Give men a fair and open field where the common intelligence can freely work out itself, and where the revealed truths and gracious spiritual influences are supplied according to the Divine economy, and

they will see eye to eye. Our country is this fair and open field.

It was to effect this union of Protestants in the philanthropic and Christ-like work of giving light and freedom to Roman Catholics that our deceased brother spent the last eight years of his useful and laborious life. He had noble and efficient coadjutors in the Foreign Evangelical Society, and in the Christian Alliance, of whom it does not become us to speak as they are yet upon the stage, and are now associated in the Christian Union. To the American Protestant Society his appointment as Corresponding Secretary formed a new era. He gave himself wholly to his work. He endured privations with uncomplaining constancy; he met difficulties with hopeful courage; and persevered until he seized upon success.

This Society in the early period of its existence had, perhaps, more of a belligerent aspect than sound policy warranted, and which made it distasteful to many. Through Mr. Norton's influence this aspect was changed, and it became like our Missionary Associations in general, simply an organ of enlightening the ignorant, and of bringing the Gospel of glad

tidings to simple men. Under his judicious and efficient management, the number of its friends increased from year to year, its resources were rapidly augmented, new fields of labor were opened, agents and missionaries were multiplied, and such a powerful impression made upon the German Roman Catholics that in several of our chief cities large secessions from the papacy took place, besides numerous converts of different nations gathered into the true fold of Christ in various districts of country.

Mr. Norton was a legitimate representative of Protestantism. He represented its unity, for he preached in many different denominations in every part of our country, east and west, north and south, was acceptable to all, and yet could be exclusively claimed by none. Whether preaching to Protestants or Romanists he entrenched himself within those vital and comprehensive doctrines which the apostle has expressed in those few potent words: *Christ, and him crucified*. He represented, too, its candour, generosity, openness, sincerity, truthfulness and charity. In preaching to Roman Catholics or conversing with them, he rarely failed to command their respect and good will

as a fair, sincere, and honest man. He was as far removed from trick and duplicity as it was possible for a man to be. His language and conduct always truly revealed him. He dealt in no invective or bitterness. On the contrary he was singularly meek and unobtrusive in his manner; and gave forth the words of truth and soberness imbued with the milk of human kindness.

When the Portuguese refugees were thrown upon our shores he devoted himself to their comfort and welfare with a sympathy and efficiency which were truly affecting. He represented their case in public addresses; he obtained contributions for them in private; he wept and prayed with them; he was beside the bed of their sick and dying. During the months they were in the city Mr. Norton seemed wholly to forget himself, and to be absorbed by his cares for those Christian exiles and martyrs. They seemed to him a precious gift, thrown by the providence of God into the bosom of our churches, to be cherished by our holiest sympathies. And when their pastor, Da Silva, died, he was as one who had lost a brother beloved, and shed over his remains tears of unaffected love and sorrow.



Little did he think—little did any of us think that he was so soon to mingle his own dust with that of his friend! But so it is. They were lovely and pleasant in their lives, and in their death they are not divided. Nor are they divided in that holy heavenly state to which they have departed—the bosom of their Father and their God.

We can have faint conceptions of the joy of such a meeting—the meeting of the once persecuted and sorrowing exile for the truth of Jesus, and of the faithful friend who consoled his last hours, and closed his eyes in death.

The death of the good man fills us with grief, for his death is a social and public loss. We meet him no more in wonted delightful intercourse, and we experience no longer that beneficent aid which he rendered to the cause of humanity and religion. But, independently of this, what a sublime event! The faithful laborer has ended his work. His day of toil has come to a serene and beautiful sunset. The sorrows, the cares, the uncertainties, the conflicts, the duties have been passed through and achieved with honor, and he goes to his rest,

“Not like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust,—  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.”

The death of the good man is falling asleep in Jesus. And then a glorious morning dawns upon him, and he finds himself a perfected spirit, in the paradise of God, amid the glorious company of the angels, and of the just made perfect, and he receives the crown of life, and is at rest for ever.

The death of our beloved friend and brother was unexpected. He had been ill scarcely more than a week, and for only a few days had his case been considered dangerous. He himself probably was not aware of the near approach of death until the morning of the day on which he breathed his last. But he did not appear to experience the least shock when he learned his condition. He spoke to his friends and family with a sweet serenity. He repeated twice, “I do not care how soon I go, my anxiety is not on my own account, but for others.”

His disease, congestion of the lungs, caused much distress while the struggle of a yet un-

subdued life lasted, and rendered him unable to say much. But his look of quiet submission, and of "unfaltering trust," and the few words he uttered, from time to time, showed a soul in perfect peace.

Gradually he sunk into a state of complete repose and unconsciousness, and breathed life away so gently that we could hardly mark the moment of his departure.

As harmless violets, which give  
Their virtues here  
For salves and syrups while they live,  
Do after calmly disappear,  
And neither grieve, repine nor fear:

So die His servants; and as sure  
Shall they revive.  
Then let not dust your eyes obscure,  
But lift them up, where still alive,  
Though fled from you, their spirits hive.

He is buried in the same tomb with Da Silva. His spirit has gone to be with Christ. With respect to him there is nothing more to hope for or to desire. We leave him to that life and immortality which he has gained, to the company of the blessed, to the everlasting smile of God.

To the Society which he served so many years, to the church of Christ, into which he was the instrument of gathering so many souls, he has left the memory of "a good man, full of the Holy Ghost and of faith."

To the great cause of Protestantism he has left the light and power of a noble example, teaching us our duty, and the way to fulfil it.

To his family, he has not left wealth, but he has left them the memory of all his tenderness and fidelity—the memory of his upright character and spotless life, and the care and protection of that covenant God who is the father of the fatherless and the widows' friend.



THE FOLLOWING  
BRIEF REMINISCENCES

OF

THE WORTHY SUBJECT OF THE PRECEDING

Discourse

HAVE BEEN FURNISHED BY

THE REV. DR. LANSING.

## BRIEF REMINISCENCES.

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It is well and truly said in the foregoing Memoir, on the life and character of the Rev. Herman Norton, late corresponding Secretary of the American and Foreign Christian Union—"He gave himself wholly to his work, he endured privation with uncomplaining constancy, he met difficulties with hopeful courage, and persevered until he seized upon success."

My acquaintance with the subject of this Memoir commenced in October, 1816. During a visit to Auburn, consequent upon a call from the Church to become their pastor, young Norton became deeply interested under my third sermon on the Sabbath. The discourse was closed with pressing upon the impenitent the duty of immediate submission to God. And all who felt conscious of being unreconciled to him were affectionately urged, by no means to retire to rest till they had made an unreserved and solemn consecration of their hearts to him. I said to them, God's eye will be upon you



in your bed-chamber, and you must not dare to give yourselves to sleep under the blaze of that burning eye, without a humble commitment of yourselves to him in prayer.

In May 1817, about two months after my installation. God was pleased to visit the church by the special influences of his Spirit. Great numbers, throughout the whole village were deeply affected with a sense of their guilt and ruin. It was the Sabbath when this work commenced, the Spirit, like a mighty rushing wind, came down and filled all the place. On the evening of that day the house was crowded with an attentive, solemn audience, and at the close, as they retired to their homes, like David when driven from Jerusalem, they went, almost every family, weeping as they went. Indeed so extensive and persuasive were these influences, that scarcely a house throughout the whole village remained unaffected, or unblessed. The matter of personal salvation occupied the mind of the multitude, and became the absorbing topic of conversation. People acted as if they were thoroughly persuaded that,

"Religion is the chief concern  
"Of mortals here below."

It was under the influence of such an extraordinary revival of religion, that young Norton was

brought to declare himself on the Lord's side. Its impress was deeply enstamped upon his heart; nor was its force expended, until, in the solemn chamber of death, his work accomplished, he resigned his spirit into the hands of his Maker, under the full, sustaining expectation of awaking in immortal energy beyond the veil, to unite in the transcending zeal of heavenly worshippers.

His examination before the session, with a view to his admission to the church, was peculiarly satisfactory.

On being asked, at what time, and under what circumstances his attention was first seriously called to the subject of religion, he replied;—"that it was in October last, when, on a Sabbath evening, the duty of immediate submission to God having been pressed upon the conscience, the Minister closed his discourse by a charge to his impenitent hearers, not to give sleep to their eyes, until, by humble, penitent, believing prayer, they had sought forgiveness in the name of the Saviour." And did you, he was asked, make such a prayerful commitment of yourself to God? He replied, "I went to my bed-chamber; and the moment I entered it, the exhortation of the sermon flashed upon my memory, and my heart was heavily pressed with a conviction of duty. I struggled a long time with my feelings, and at length gathered up resolution enough to make preparation for retiring without prayer. Having taken

off my coat, such a tide of conviction rolled upon me, that I seated myself upon the side of my bed, borne down with a consciousness of guilt and desert of God's displeasure. How long I remained in this state I am unable to say; but overpowered at last with a lively sense of the kindness and forbearance of my heavenly Father, of my own baseness and utter helplessness, I sunk upon my knees and poured out my heart for a long time in complaints against myself, and in begging for mercy, until I gave myself wholly to Jesus Christ, promising to serve him while I lived!"

Have you prayed, Mr. Norton, inquired the Pastor, every night and morning since? "Yes sir!" he replied; "every night and morning since, but *one*." This reply awakened a smile upon every countenance present, and is but one in a series of evidences, furnished by his whole life, of the honesty of his heart, and the integrity of his purposes.

Young Norton, as we have already seen, experienced his spiritual renovation during a season of very peculiar religious revival. His heart became so deeply imbued with the love of his divine Master, and of souls, as very manifestly and permanently to characterize the whole course of his future life. He was a rare instance of one who never left his first love. His piety, philanthropy and zeal, his skill and prudence in conversing with his impenitent friends and associates, together with the unusual

aptness and tact evinced in all his efforts to do good, led me to the conclusion that God had designed him for a different sphere of life from a commercial one. And, after due consultation, I with his friends and several of the members of my church, took measures to secure for him the means of obtaining an education, preparatory to the Gospel ministry. These were not of difficult attainment for one so much respected and so generally beloved, as was our young brother.

Having been honorably graduated at Hamilton College, he repaired to the Theological Seminary at Auburn, where, after three years course, he was licensed to preach the Gospel of that Lord and Saviour he had thus far tenderly loved and faithfully served.

Norton had no sooner made confession of his faith before men, than he engaged with persevering ardor in the God-like work of bringing sinners to Jesus. From the first moment he had an opportunity of declaring himself, he began to *work* in the harvest field of his Lord. Nor did he labor like one who at all doubted the reality or the importance of the mission to which he applied his untiring energies. With him, from the beginning, God and Christ, and the Holy Spirit, and human guilt and human ruin, and heaven and hell, were all realities. Hence his solemn, earnest, impressive manner, both in personal conversation and in the pulpit.

The one object for which he seemed to live, was to bring sinners to Christ.

Having known him from the commencement of his religious profession, and been more or less conversant with him almost every year of his life, I can speak with personal knowledge of the character and results of his labors. I have been with him very frequently during precious revival seasons, in various places, in three or four different States; and have noticed, with great satisfaction, the powerful influence of his preaching, both upon professing Christians and upon the impenitent—stirring up the former to fervent prayer and active effort, and awakening the latter to deep and pungent convictions. I have known a number of instances where, under the searching character of his preaching, restitution of money and other articles has been made, which had been improperly sequestered. He has also frequently read to me letters, from different individuals, asking advice as to the best method of restoring what they had unlawfully taken.

Many souls will Herman Norton have as seals of his ministry and crowns of his rejoicing, in the day when the Lord Jesus shall make up his jewels. Few ministers have been so much blessed as the instruments of saving mercy to their fellow men, and probably few are now living who have persuaded so many sinners to become reconciled to God.

He was a man dear to my heart, not only for

his fidelity in the service of his Lord, but also as being my own son in the Gospel, and the first fruit of my ministry in Auburn. My spiritual paternity, through the grace of our common Father in heaven, he uniformly recognized during his whole life; having, almost without exception, in the numerous letters I have on file, signed himself, "Your Son Timothy."

Happy art thou, brother! in thy home of light as thy spiritual children, called successively to their heavenly rest, shall greet thee as the gracious instrument of their deliverance from the second death! And when all these are safely gathered with thee, how sweetly will ye bow before the throne of God and the Lamb, casting your crowns at his feet, and ascribing to him all the glory! Then too, may thy unworthy brother, to whom thy memory is precious, unite with thee in triumphant hallujahs, "to him that hath washed us from our sins in his blood!"

Yes, Norton's work is done!—"well and faithfully done!" In his heavenly home, he loves with John, he reasons with Paul, he sings with David, he soars with Isaiah. And with the "ten thousand times ten thousand, and thousands of thousands, of ransomed spirits before the throne," he is "saying, with a loud voice, blessings, and glory, and honor, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."





# STARTLING FACTS

FOR

AMERICAN PROTESTANTS.

# STARTLING FACTS

FOR

AMERICAN PROTESTANTS!

## Progress of Romanism

SINCE THE REVOLUTIONARY WAR;

ITS PRESENT POSITION

AND FUTURE PROSPECTS.

By REV. HERMAN NORTON,

*Corresponding Secretary of the American Protestant Society.*

"If ever the Liberty of this Republic is destroyed, it will be  
by Roman Priests,"—GEN. LAFAYETTE.

NEW - YORK :

PUBLISHED BY

THE AMERICAN AND FOREIGN CHRISTIAN UNION,  
No. 17 BECKMAN-STREET.

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D. Fanshaw, Print. 35 Ann-st. cor. of Nassau.

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1852.

## STARTLING FACTS!

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It is well to pause in our career, and inquire, where are we, and where are we going? Such an inquiry may open our eyes upon the past progress, and present state of things among us. It may allay our fears, if we find that all has been right; that there has been a steady advance in education, in morals and in religion. And it may justly excite alarm, if there has been an increase of evil influence that is at war with enlightened education, with strict morals and with vital Christianity.

If any one of our citizens had fallen asleep twenty years ago, and awaked at the present time, how startling would this inquiry be to him! On opening his eyes, what strange and novel things, in this Republican and free and Christian country, would be presented to his view? How many churches with gilded crosses? How many Popish Colleges, and Convents, and Schoolhouses, and Nunneries, and Orphan Asylums? Then what an almost countless number of Schools taught by "The Sisters of Charity"—"The Sisters of Providence"—"Carmelite

Sisters"—“Nuns of St. Dominic,” &c. Then he would see, “Convent of Ladies of the Sacred Heart”—“Convent and Academy of the Sisters of Loretto”—“Convent of the Visitation;” and “Convent of the Visitation of the B. V.” (i. e. of the Blessed Virgin;) “St. Joseph’s Sisterhood,” &c. Besides these he would see 48 Female Academies dotting our country at different points, belonging to the same people. Then the “Brothers of St. Joseph”—and 19 Theological Seminaries, called by the name of some of the Saints, and Colleges and Academies, and Schools for young men in the same calendar.

Then he would see about 2,000,000 of Foreigners who have sworn allegiance to the Pope, traversing our country and seeking a dwelling place here for life. What would such a man think? Would he not suppose, *he had waked up in Italy, or in Old Spain*, instead of the United States!

And how would his surprise be increased, when he learned that the Word of God had been burned in this land by Roman Priests; and through their influence in the Metropolis of this great nation, the very old school books, used in the school when he was a boy, had been blackened with ink for the purpose of concealing from our children important historical facts. Oh! with what wonder and consternation would he cry out, “Where are we, and where are we going?”

Now let us look at the facts in the case. These stubborn things may show us the changes of a few years, and the causes of alarm. It is not the design of these pages, to amuse you with poetry, or fiction, but to give you well authenticated facts in which all Americans have a common interest.

1. Look at the progress of Romanism since the settlement of the country, especially since the revolutionary war.

“The earliest Roman Catholics of this country were the colonists who, in 1634, accompanied Leonard Calvert, son of Lord Baltimore, to the country of Maryland. The first company consisted of about two hundred. Smaller bodies occasionally found their way to the different settlements of the New World; but as they were not well received, especially by the northern colonies, they seem to have increased very slowly. Among the laws promulgated by the Duke of York, was one commanding all Roman Ecclesiastics to depart from the province of New-York before 1700. Their religious teachers for more than a century were Jesuits, and almost all from abroad. In 1725 Popery began to appear in Pennsylvania, though its importance does not seem to have advanced in an equal ratio with that of other sects, since the consecration of the Church of St. Augustine in Philadelphia, as late as 1800, is regarded by Holmes as an event worthy of insertion in his Annals.

“At the commencement of the Revolutionary War there were probably not more than 20 or 30 Ecclesiastics in the whole country. The suppression of the Jesuits in 1773 had cut off the supply of missionaries from that order ; and the changes of feeling, resulting from the contest between Great Britain and the colonies, rendered it politic for the Catholics of America to have a hierarchy of their own. Instead, therefore, of a Vicar of the Bishop of London, who had governed the churches since 1773, American prelates were designated in 1789—the first of whom, Bishop Carrol of Baltimore, was afterwards advanced to the Archiepiscopate.

“The establishment of American independence threw open a field most inviting to foreign immigrants, and the events of the war had heralded the attractions of this field to all the nations of Europe. A rapid increase of population from abroad at this time, brought a proportional addition of Catholics. Arrangements were accordingly made to raise up priests for the increasing congregations. Accordingly, when, in 1796, the diocese of New Orleans was added to those of the United States, we find that there were already in operation 2 colleges for general purposes, 2 seminaries for ecclesiastical training, and 3 convents. In 1799 another college was established. The priests now numbered forty-five.

“In the present century the first political event

which caused any considerable migration of Catholics to America, was the Irish rebellion. But what more contributed to this result, was the increasing facilities and frequency of commercial intercourse between the Old and the New World. The operation of this cause was suspended for a short time during the war of 1812-15, but on the return of peace, it went on with redoubled activity. In 1810, Bishop Cheverus was ordained in Boston by Archbishop Carroll, making the fifth or sixth, now belonging to the hierarchy of the United States.

“From the peace of 1815 to the present time, the increase of the Catholic population has been prodigious. The ratio, it is believed, must have been greater than that of the Protestant population, since a very large share of the recent influx of foreigners are adherents to Rome.

“For various reasons, this class of emigrants does not spread itself over the country and engage in the cultivation of the soil, but clusters around the sea-ports, and larger inland towns, and along the lines of public improvement. Hence, it is comparatively easy for them to be reached and controlled by a smaller number of religious teachers than other denominations. The same fact has also brought them into notice as occupying the most important localities; and has inspired their leaders with the hope of exerting an influence over the social interests of this country, greater than their numbers or their



individual intelligence and wealth would otherwise warrant them to expect.

“In 1830 the number of dioceses had increased to 11 ; the priests to 300 ; the Catholic population to half a million ; while, as the result of foreign sympathy, literary institutions of every grade were rapidly multiplied. This foreign sympathy is mainly to be traced to the agency of the “Society for the Propagation of the Faith,” and the “Leopold Foundation,” established in Austria in 1829 for the express purpose of aiding the Roman Catholic missions in the New World.”

Hom. Miss. Feb. 1844.

The Society at Lyons, in France, is sending over large sums of money annually, for the purpose of building up Popish Institutions and churches in the United States. According to their own reports, that Society sent to Cincinnati in 1839, \$65,438 ; in 1840, \$163,000, and in 1842, \$177,000. Then there is the Leopold Society in Austria, sending a great amount of money to Cincinnati, which is distributed throughout the West.

Besides this, these Societies, we have reason to believe, are sending funds to all parts of the Union. Bishop England, in an address to his Diocese at Charleston, says of the Association at Lyons: “This year, their grant to this Diocese has been larger than usual. I have also had opportunities of com-

munication with some of the Council which administers the Austrian Association; *they continue to feel an interest in our concerns.*"

This clearly proves that the Societies, both in France and in Austria, have been sending their annual donations to the Diocese at Charleston, South Carolina.

"The Annals of the Propagation of the Faith," published at Lyons, gives the following account of their donations for 1840.

|  | Francs.    |
|--|------------|
| Paid to Lazarists, for missions to Missouri and Illinois, the seminary, and the college of St. Marie des Barriens. . . . . | 7,000 00   |
| Outfit of missionaries who left in 1839 to join those missions, . . . . .  | 9,333 30   |
| To the Jesuits, for missions in Missouri and New Orleans, . . . . .  | 15,000 00  |
| Ditto in Kentucky, . . . . .   | 6,000 00   |
| There were also sent to my lord Eccleston, Archbishop of Baltimore, . . . . .  | 7,327 00   |
| To my lord Loras, bishop of Dubuque, . . . . .   | 52,627 00  |
| To my lord Purcell, bishop of Cincinnati, . . . . .  | 39,827 00  |
| To my lord Fenwick, bishop of Boston, . . . . .  | 20,327 00  |
| To my lord Kenrick, bishop of Philadelphia, . . . . .  | 20,327 00  |
| To my lord Hughes, acting bishop of New-York, . . . . .  | 831 50     |
| To my lord Miles, bishop of Nashville, . . . . .   | 26,807 00  |
| To my lord Flaget, bishop of Bardstown, . . . . .  | 21,409 00  |
| To my lord Hailandiere, bishop of Vincennes, . . . . .   | 65,827 00  |
| To my lord Rosati, bishop of St. Louis, . . . . .  | 20,327 00  |
| To my lord Blane, acting Bishop of Natchez, . . . . .  | 10,827 00  |
| Carried forward, . . . . .   | 324,035 80 |

|   | Francs.    |
|---|------------|
| Brought forward . . .                           | 324,035 80 |
| To my lord England, bishop of Charleston, . . . | 13,827 00  |
| Outfit of missionaries to Detroit, . . .        | 4,000 00   |
| <hr/>   |            |
| Total, . . .                                    | 341,862 80 |

This same Society is said by the *Catholic Almanac* for 1839, in a note on the life of bishop *Dubourg*, to have sent \$160,000 to the United States in a single year.

See Papism in the 19th Century

The Annals give the following items for 1841.

In 1841 the subscriptions collected by the Association for the propagation of the Papal Faith throughout Christendom, amounted to 2,752,214 francs:—viz. in France, 1,479,434 francs; Bavaria, 210,000; Ireland 195,000; Belgium, 159,000; England, 33,000; Portugal, 46,000; Holland, 18,000; the Roman States, 77,000; Naples, 61,000; Switzerland, 33,000; Prussia, 85,000; Tuscany, 41,000; and finally, the sums received from other countries of Europe, from the Levant and America, amounted together to 110,000 francs.

Presse.

The following statistics are from the Papal paper, the *Freeman's Journal*, published in the city of New-York. From the May number of the *Annals of the Propagation of the Faith*.

The last appropriation of money for this new world.

|  |         |
|--|---------|
|  | France. |
| For the establishment of the Redemptorist, in Baltimore, . . . . . | 54,120  |
| Right Rev. Dr. Loras, bishop of Dubuque, Iowa Territory, . . . . . | 41,820  |
| Right Rev. Dr. Lefevre, Coadjutor bishop of Michigan, . . . . .    | 10,600  |
| Right Rev. Dr. Purcell, bishop of Cincinnati, Ohio, . . . . .      | 41,820  |
| Right Rev. Dr. Fenwick, bishop of Boston, Massachusetts, . . . . . | 19,894  |
| Right Rev. Dr. Kenrick, bishop of Philadelphia, . . . . .          | 19,680  |
| Right Rev. Dr. Wheelen, bishop of Richmond, Virginia, . . . . .    | 24,900  |

CONGREGATIONS AND MISSIONS.

|   |         |
|---|---------|
| The congregation of the Fudites in the diocese of Vincennes, Ia., . . . . . | 20,080  |
| The missions of the Fathers of Mercy, . . . . .                             | 24,600  |
| The missions of the Lazarists, . . . . .                                    | 35,000  |
| The missions of the Jesuits, in Missouri, . . . . .                         | 40,428  |
| The missions of the Jesuits, in Kentucky, . . . . .                         | 15,000  |
| The missions of the Lazarists, in Texas, . . . . .                          | 25,000  |
| Total, . . . . .  | 392,922 |

From 1830 to the present time the tide of emigration from Europe has increased and swelled with the most wonderful rapidity. Now instead of half a million, as estimated by the Provincial Council at Baltimore 12 or 15 years since, there are about 2,000,000 of Romanists in the United States. During the last ten years the number of Bishops, Priests and Dioceses have more than doubled.

"This rapid augmentation has not taken place without the operation of special causes. Among these were the exaggerated accounts which prevailed in Europe, as well as in the eastern states of our Union, in respect to the West, and which led thousands to break away from their homes, to find a Paradise amid the groves and prairies of the Mississippi Valley. Land speculators engaged extensively in stimulating this fever of emigration. Companies were formed, lines of shipping established, offices opened in Great Britain and on the Continent, to send out emigrants to America. These arrangements took effect principally on the Catholic portions of Society. In several instances German nobles "located" large tracts of the public lands, and settled them with tenants from their overcrowded domain in Europe. Meanwhile, with the desire on the part of the emigrants to improve their temporal condition, there has conspired the design of their leaders, civil and ecclesiastical, to make their migration the means of propagating the Catholic faith. The opportunity offered, to send hither the materials for building up her spiritual domination, was too obvious to escape the Argus eyes of Rome, and too favorable to be lost."

Home Miss. Feb. 1844.

2. We now invite your attention *to the Roman Catholic Statistics of the country.*

These will be brought before you as they have just been issued from the Roman Catholic press. They are found in "the Metropolitan Catholic Almanac and Laity's Directory for 1844." This is published in Baltimore, the Metropolitan City of Romanism in the United States, being the residence of the Archbishop.

This Almanac is a volume of 184 pages, mostly filled with statistics of Papal Institutions, Dioceses, Bishops, Priests, Schools, &c. It cannot of course be spread out entire, on these pages, but we will give you a summary of them, and point you to some parts of them that deserve the attention of the American people.

They here report that they have in the United States 1 Archbishop, 25 Bishops, 634 Priests; increase of Priests during the year 55; 612 churches, other stations 461; 19 ecclesiastical, or theological seminaries with 261 clerical students, 16 literary institutions for Young men, 48 Female Academies, elementary schools passim (i. e. here and there, or every where) throughout most of the dioceses, and 15 Catholic periodicals.

These Statistics they say may not all be correct, because some of the numbers are published as they stand in the Almanac for 1843, no returns having been received during the year. They may be regarded, therefore, as being less, rather than exceeding the facts, or numbers in the case.

Now in order to have a clear perception of the importance of these items, or of the strength of the Roman Church, look at any of these items by itself as distinct from the mass of facts. Here are 634 Priests, and 261 Students in preparation for that office. They will therefore soon have 895 Priests, who are now in the United States, besides those who may come from abroad. Add to these the 25 Bishops and the Archbishop and you have 921 official ecclesiastics in this country. This may be only a small number compared with the number of Protestant Ministers, but it is not too insignificant for us to notice. When we consider the kind of influence exerted by these men over their people, and how different the objects they are seeking to accomplish are from the objects sought by Protestant Ministers, we ought to think of the consequences that may yet follow their introduction into this free and happy country. "Behold, how great a matter a little fire kindleth." They train their people in most profound ignorance of the Bible, and fill their minds with prejudice and enmity against Protestants, while Protestant Ministers make it their main object to instruct their people in the word of God, and to infuse into their minds a spirit of kindness and of compassion towards the poor deluded Romanists.

They teach their people obedience to the Pope, and implicit confidence in the Church, i. e. in what the



Priests affirm that the Church believes and teaches, while the Protestant Ministers teach their people to obey God, and the government under which they live, and to receive the Bible as the infallible rule of faith and of practice.

They teach "that the Priests under the new law (i. e. under the Gospel) have power to purge in very deed the filth of the soul. "Therefore whosoever despiseth them, is more worthy to be punished than the rebel Dathan and his accomplices." Notes in the Romish Testament, Matt. 8 : 4.

Thus they keep the consciences of their people in their own power, and pronounce absolution, or pardon of sin, or withhold it, at their pleasure.

But on the other hand, Protestant Ministers teach their people that God only can forgive sin, and direct their people to go to Him for pardon, and teach them their *responsibility to God and not to man*, in the great matter of salvation.

Suppose now there should be only about 900 public teachers of the Roman Church, as the largest number that will ever be in the United States, who have nearly 2,000,000 of souls under their control, whom they can call into any service required, is the number too diminutive or too feeble to be noticed? Have not smaller numbers been the occasion of change—of disaster, and of revolution in other governments? Why should we regard ours as invul-

nerable to those influences which have left only the wreck of governments in other times.

Take another view of these statistics and you may judge of the strength and position of the Romanists. Look at the Diocese of New-York. This embraces this State and some of New Jersey. In this they report 90 churches, 6 chapels, 60 other stations; Clergymen on the Mission 85, Clergymen otherwise employed 6, 1 Ecclesiastical Seminary, 31 Students, 1 College, and report in their various other schools 3738 scholars, but in some schools the scholars are not reported. This is not therefore a full and accurate account. The Roman Catholic population in this Diocese is put down "over 200,000."

Then look at other points. In the Diocese of Cincinnati, they say are 50,000 Roman Catholics. In the Diocese of Baltimore 80,000, and in the Diocese of St. Louis 100,000, etc. Thus has Rome chequered the country with her forces, and erected her bulwarks of defence in the most prominent and important posts within our territory.

There is in these literary institutions, often a display of learning that makes them attractive to many, and secures the patronage of Protestants. This consists in an array of Professors and of varied branches of literature and of science taught in these institutions. To illustrate this, we present you with the programme of one of their Colleges.

1. President and Professor of Rhetoric and Belles Lettres.

2. V. President, Prof. Latin Language and Literature, History, and Prof. of Studies.

3. Treasurer of College, Professor of Political Economy.

4. Professor of Intellectual and Moral Philosophy.

5. Professor of French Language, and Literature, and Natural Philosophy, and Chemistry.

6. Professor of Italian Language and Literature.

7. Professor of Greek Language and Literature.

8. Professor of Mathematics and Astronomy.

9. Professor of Spanish Language and Literature.

10. Professor of Elocution.

11. Professor of Drawing, Civil Engineering and Penmanship.

12. Professor of German Language and Literature.

13. Professor of Music.

In teaching the above branches, thirteen different men are employed, as no one man fills two distinct Professorships.

Besides the above, there are twelve teachers to assist in the various departments.

To render these Institutions still more attractive, the terms of tuition are generally lower than

in Protestant Literary Institutions where the same branches are taught.

The solution of this is that the Professors are not dependent for their support on the money received from the scholars, as the Professors in Protestant Institutions are, but their salaries must come from other sources. Hence they can offer to teach on lower terms than Protestants. Hence we account for the fact that their schools are thronged with the children and youth from Protestant families. The popular feeling in this country on the subject of education is, *to send to the cheapest schools. The terms and the purse*, are consulted more than the character of the schools, or the consequences to the children. Few pause and reflect, that Romish Literary Institutions in the United States *are designed chiefly for Protestant youth*. That they are, is apparent from the well known fact, they often put forth vigorous effort to secure *Protestant* children, will even offer to educate them without charge, *while their own children are in the streets*, and no effort is made to gather them into schools. Why is this? How blind that man must be who cannot perceive the design of this ostensible interest in the education of Protestant children!

Such are the facts with reference to Papal Institutions in the United States, and they demand the attention of all who feel any interest in the rising and future generations of our children. The snare

is spread and many have been caught by it. A most powerful agency, invisible to the great mass of the people, is abroad in the land. A mighty engine of destruction is successfully doing its work, while the cry of danger, or the voice of warning is thought to be premature, or thought to be the bursting forth of fanaticism.

But that the main design of these institutions is to convert the children and youth of Protestants to Romanism is evident from many reasons. Why are they not established in Popish countries as they are here? Surely, if they wish to educate their own people, they would go into those countries where they govern both in church and state, where millions of their children and youth are growing up in the most debasing ignorance, where they are not taught either to read or to write. Why not establish their Seminaries, Colleges and Schools there, and enlighten and elevate those minds that are buried in the lowest depths of ignorance? Why do they organize Societies in the midst of such ignorance for the purpose of raising funds to build up literary institutions among us? Why leave their own people to plod on in this brutish ignorance down to the grave without one effort to enlighten them?

They say there are 124,993,961 Roman Catholics in Europe—1,155,618 in Asia, 758,751 in Africa, 3,050,000 in Oceanica, and 21,748,348 in Central, South America, and in Mexico. Why then, we

may ask with an emphasis that should touch the heart of every Patriot and Christian, why are these millions abroad left to die in their ignorance, while thousands of dollars are lavished upon the 2,000,000 in the United States? And Echo answers why?

Their designs with reference to Protestant youth, notwithstanding their efforts to conceal them, are often strangely developed. The course pursued with respect to the Worcester College, Massachusetts, has revealed something on this subject. This is called "Catholic College of the Holy Cross." When the corner stone of this College was laid, in the midst of imposing ceremonies, an address was delivered by one of the Roman Priests of this city. This was distinguished as a declaration of liberal views and principles.

"The youth who will here be formed to *letters*, will also be moulded into true Christians and *sincere republicans*. They will be taught first the necessity of religion, the practice of virtue, the maxims of charity. They will be instructed to recognize *no temporal* power over this free land, in any foreign authority, whether secular or *ecclesiastic*. They will be taught that the Sovereign Pontiff, whose spiritual protection, as Catholics we admire and revere, possesses and claims *no right to exercise any sway over us as citizens of this great republic*. They must be ready to defend the prerogatives and liberties of

their country against any aggressor, no matter who he may be; and while *we* constitute but *one* church in dogmatical tenets, we are bound to embrace all other communions in the universal national tenet of *equal liberty*."

Some were inclined to think, from this address, that the Church of Rome was about to renounce her exclusive character, and to throw her arms of charity or of liberality around the Protestant world, so as to bring Protestants into her halls of science, where nothing would be said or taught of Romanism. The public were assured that nothing of a sectarian character would be introduced into the institution, that the students would not be taught obedience to a foreign power, and that every thing would be conducted on the most honorable and liberal principles.

As this was the first Popish College planted in the heart of New England, it was politic to avow such sentiments, when imbedding the first stone in the soil of the pilgrims.

But how does this declaration of rights and privileges accord with the course of instruction afterwards published? It will require the wisdom and the cunning of the Jesuits, who are officers in that institution, to explain, so as to make the one consistent with the other. In the published course of instruction for the College they say (page 89) "Be-



sides the usual course of catechetical instruction, *public lectures are delivered on the principles, doctrines, and ceremonies of the Catholic Church.*"

Now we inquire, why are such lectures delivered if it is not the design of that College to enforce the claims of the Roman Church upon the attention of the students? And is there nothing sectarian in this, nothing exclusive? Suppose that in one of our Colleges a course of lectures is delivered on the principles, doctrines and ceremonies of the Episcopal Church, and in another College on the Methodist Church, and in another, on the Baptist Church, and in another a course on the Presbyterian Church, what would be the impression on the public mind? Would men say, "Oh! there is nothing sectarian in all this! This is very liberal, neither of these Colleges design to exert any sectarian influence over the minds of the students!"

How preposterous the supposition? All would say that each College designed to impress the image and sentiments of its own Church on the minds of the young men. And they would say, it was perverting the object of a literary institution to make it a channel through which they might convey to the hearts of students, who came there to pursue the common objects of scientific instruction, the knowledge of their own peculiar religious tenets. Such an institution would be patronized only by sectarian influence, and would be supplied by students of their

own denomination. It would unfurl its banner, and the public would not be deceived.

But what shall we say of institutions that disavow all sectarian influence in their instructions, while the main object is unquestionably to proselyte and to convert the students to their own peculiar belief.

Facts are not wanting to show this with reference to Romish schools in the United States. How many parents are there who have sent their sons and their daughters to Popish Seminaries to receive a scientific education, where they truly believed that no influence would be used to change their religious principles, whose hearts now bleed under the fearful reality that their children are members of the Roman Catholic Church. While the parents supposed they were innocently pursuing their studies, the work of apostacy began and advanced and terminated. When the children returned home, the parents with utter surprise and with deepest grief, for the first time, heard of the change.

It is only a few days since a gentleman of unquestionable veracity stated the following facts to the writer. He said he was acquainted with two families who sent their daughters to a Roman Catholic Seminary. The fathers of these families are highly respectable, and officers in Protestant churches. Their daughters completed their course of instruction at the Seminary and returned to their father's house. The parents anticipated a great in-

crease of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them they had united with the Roman Catholic Church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents, unconscious of danger, were anticipating brighter days in the increased pleasures of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostasy flashed upon them, withering all their hopes, as lightning withers the green and beautiful trees. The reader may imagine the heartfelt grief of those parents when the hour of family worship arrived. Then was presented a scene of anguish caused by the strange, the unnatural conduct of these children, that we shall not attempt to describe. These daughters refused to hear their father's voice in prayer, because they said *it was not right to hear heretics pray!*

These are not the only cases of the kind. They are adduced as specimens. They show us clearly as sunbeams, that the teachers in these Seminaries have exerted a powerful influence to unsettle the religious principles of their pupils, and to persuade them to enter the Roman Catholic Church.

Should such institutions be patronized by the American people? Are our sons and daughters safe under such an influence?

Other statistics we will pass over, only noting

that they report 44 churches and chapels built the last year in the United States. Some of these are very costly. But suppose they cost on an average only \$15,000 each, and the sum is \$660,000. Whence came this money?

3. It is time to call your attention to the future prospects of Romanism in the United States.

Of these we cannot speak with the same confidence and certainty as of the past and the present. But in the light of the past, and guided by the word of God, we may look at the shadow of events flitting before us, and not be left in utter darkness with respect to the future.

We shall now speak of the future in view of the efforts of Romanists to plant themselves in this country and to bring us under the dominion of Rome.

1. New Plan of Emigration.—This is the title of a London pamphlet, to which we call the attention of every American citizen. It is the production of a Roman Catholic gentleman, a London banker. It unfolds to us a plan for occupying the Western States with the Roman Catholic population of Europe. Whether the plan will succeed—whether those who are engaged in it will realize their sanguine expectations, is a problem that time and experience will solve. But it developes the designs of the Romish Church, and on this account should be spread out before the country. If any have doubted whether the Romanists of the old world have any

designs on the new, let them read this, and we greatly err if their doubts will not take wings and fly away.

This pamphlet of 32 pages gives us an expose of a great Society in Europe composed of Catholic gentlemen of wealth, the design of which is to establish colonies of Roman Catholics in the West. London is the head of the Society's operations, but it has branches in other parts of Europe.

The objects of this Society, as set forth in this pamphlet, are

1. To provide the means for colonizing the surplus Roman Catholic population of Europe in our Western States.

2. To do this in such a way as to create a large demand for articles of British manufacture.

3. To make Romanism the predominant religion of this country.

With this pamphlet is published a map of our country, more especially of that part of it which this Society has selected as the field of its operations. We publish the map here, as it was published in London. The part shaded with blue represents that portion of the United States the Society has chosen for its field of labor.

After speaking of the difficulties and toils and disappointments of emigrants in coming to the United States, they say.

“The object in view being to provide a remedy for these evils, it is conceived the means of doing so are ready of application; and that this centralization system may be carried out to its fullest extent by locating the Irish Catholic poor in the Western States of America, already so much frequented by their countrymen and relatives. The blanks thus created by the export of considerable numbers of these people from all parts of the kingdom, would materially tend to afford immediate relief under the existing pressure; while it is believed that the wealthy capitalist and experienced farmer, of ANY CREED, will not hesitate to avail themselves of the ever enduring toil of these poor people, when, as under the contemplated system, their labor can be secured *on a soil, perhaps, the most productive in the world.*

“It is proposed, in the first instance, to purchase primitive or other tracts of land, in the United States, of moderate extent, and *selected* as being most readily brought into the highest and most productive state of cultivation; or, as being likely, from position, to become the sites hereafter of towns and cities. Such land may be obtained from the Government at one dollar and a quarter per acre.

“The first settlements should be made in those fertile prairie districts situated on the southern sides of the Canadian Lakes, where slavery is unknown; and the elevation and temperament of which will,



in all seasons, insure the health of the European settler. They would be comprised in the rich and productive states of Ohio, Michigan, Indiana, Illinois, Wisconsin, and Missouri, or Iowa, forming a large portion of the north-western valley of the Mississippi, of which M. De Tocqueville emphatically says, "*If a paradise is to be found on earth, it is there!*"

Having selected the territory and purchased the land, they speak of the ready access to it from different points.

"The facilities of conveying emigrants to these localities are now rendered most easy and economical; for, independent of those afforded by the St. Lawrence to Quebec, daily opportunities occur of obtaining passage in well appointed vessels to New-York, Philadelphia, or New Orleans, from which places ready means of transit are at hand by either of the three main routes. To reach those districts in which the Society first contemplate to settle, easy and daily conveyance, during the proper seasons, is found from New-York, by the Hudson River and Erie Canal to Lake Erie, to which point (from New-York direct) a railway is now, also, in course of rapid formation. From thence, by means of steamboats on the lakes, equal facilities are afforded to those, departing from *either* shore, to make their point of destination."



To show what a magnificent country this is, they quote the following from Captain Marryatt.

“How little are they aware, in Europe, of the vastness and extent of commerce carried on in these inland seas, whose coasts are now lined with flourishing towns and cities, and whose waters are ploughed by magnificent steamboats, and hundreds of vessels laden with merchandise. Even the Americans themselves are not fully aware of the rising importance of these lakes, as connected with the west.

“Since the completion of the Ohio Canal, which enters Lake Erie at Cleveland, that town has risen almost as rapidly as Buffalo; it is beautifully situated; it is about six years back since it may be said to have commenced its start, and it now contains more than 10,000 inhabitants.”

They add with reference to the location.

“Facts are here adduced of sufficient weight to convince every impartial reader that no part of the United States could be better chosen for the first operations of the Society than that which natives, as well as strangers, are alike eager to possess. Enough has also been said in favor of the Society’s choice of location, and a glance at the accompanying skeleton map will clearly demonstrate the judgment displayed in its selection. *The parts colored blue show the contemplated field in the United States: those red its fields on the Canadian lake shores.*”

This is not merely a philanthropic, or benevolent Society, but the prospect of gain enters into its arrangements and its hopes. Of the profits that may result, they say :

“In return, we should *create a constant market for our manufactures*, by the *very act of relieving ourselves from a portion of that redundant population*, the support of which now so heavily presses upon our resources, and, in America, convert them into consumers of our own productions.”

The Society to secure its objects, offers a free passage to the Emigrants, and also to build a house for them on the new lands free from expense. In return they are to labor for three years at reduced wages in this country, but much higher than they would receive in Europe, and the profits of their labors to be given to the Society.

The temperance movement in Ireland, in which we have rejoiced, it seems from their own statements, is intimately connected with this plan of colonizing Romanists in the West. The pledge to obey the rules of this Society, and consequently that they shall enjoy its benefits, is administered only to those who have signed the temperance pledge as a reward for their fidelity.

But we ask you to read and to judge for yourself.

“A solemn pledge given to his parish priest, has had influence sufficient to make an Irish peasant

forego the enjoyment of a pleasure which, according to his estimate of human happiness, perhaps ranked as its chief ingredient, and the relinquishment of which must, certainly, at first, have been one of the greatest privations he could submit to. Is it for a moment to be believed that this man would less rigidly observe a pledge to serve the same pastor, diligently and faithfully, *for a given period*, who should promise to lead him and his family from a land of misery and want, to one where, with fair remuneration for his labor, he would be insured wholesome and abundant food,—a comfortable habitation,—and that which is most dear to the heart of every Irishman, however uncultivated, the uninterrupted and peaceful enjoyment of the religion of his forefathers, with the same facilities he enjoyed in his native land?

“And what would be required of him in return for these unlooked for blessings? That he should place his labor, and that of his family, at the disposal of the contemplated Society for *a period in no instance exceeding three years*, at a rate of wages below those of America, but probably double what he would receive at home under the most fortunate circumstances; and on a spot, too, where the same amount of money would purchase him double the quantity of the necessaries of life. Less could not be expected by the Society in a free passage and

transit to the location first assigned to these emigrants, and where a comfortable and suitable dwelling would be provided for them."

Several of the most distinguished of the Irish clergy have consented to administer this pledge as a reward to such as have strictly observed that of temperance; fully believing that, in so doing, they would be consulting the best interests of their people, *provided it was arranged that a Catholic pastor should always accompany each body of emigrants unless the intended location already possessed a Catholic church and a resident clergyman.*

"Who shall doubt that those who have observed *one pledge to forego an enjoyment* with such scrupulous exactitude, will not as religiously adhere to the other with its evident advantages?"

It is painfully interesting to see how religious motives and gain *are blended together* in this enterprise, in strange, yet harmonious action. This furnishes melancholy evidence that the glory of God, or the advancement of the cause of Christ, forms no part of this plan. They add:

"The profitable results of this system to the Society would be very great, and it would bring increase of wealth and numberless advantages to the country of their adoption; and what is still more gratifying, would, whilst providing for the temporal

wants of thousands, introduce religion and instruction into a country where both are sure to meet with the most liberal encouragement."

That the Society are seriously engaged in this work, and that it is their intention to make Romanism the predominant religion of this country, is clear, from their own showing. Whatever may be said of their designs to make a market for British manufacture, there is most clearly more of *Rome* than of *commerce*, in this enterprise. For they say,

"It must be distinctly understood that no pledge would be given by the poorest Irish to locate in spots unprovided with chapels and clergy of their own religion, *and without which their labor would be unattainable*; therefore the requisite funds for the maintenance and education of priests, and the support of churches, must be provided out of the resources of the Society. Without this arrangement the scheme would prove abortive, and it would be highly reprehensible and dishonest to administer the pledge."

Now read over that sentence in italics—"and without which their labor would be unattainable." What does this mean, and especially with the sentence below, that the Society would furnish the means of sustaining priests and churches. Does it not teach that it is their intention to plant and es-

tablish and perpetuate the Roman Catholic religion in the United States?

But that this is the grand object of this entire movement, the following beautiful figurative illustration fully demonstrates.

“Those who have watched the movements of the bee have seen the young swarm, on leaving the hive (alike the perfect emblem of industry and colonization) in which they were generated, moving from place to place in restless confusion, till, arrested by some cause, not apparent, the mass of settlers clings to some distant bough, unprepared with, and unable to provide, a new home. The cottager, with anxious care to secure the services of these industrious laborers—perhaps the main support of his family—has prepared a new habitation for them; but old experience has taught him, that without securing the centre attraction (the roaming queen) his efforts to retain her followers must be vain. When she is placed in the new dwelling, then, *and not till then*, does this young colony settle in a state of tranquillity, and betake itself cheerfully to its useful labors, creating a fresh store of wealth; while the parent hive, to all appearance, has suffered no diminution of its strength and powers of production.

“The religion of his forefathers and his parish priest are the Irishman’s centre of attraction, and his queen bee. The cottager’s success is in increasing the



number of his hives, and thus his wealth depends on their possession. In like manner you may locate the Irish; you may pledge them to temperance, to residence in a fixed spot, to give their labor at a fixed price, and entirely to carry out the Society's plan; but if you expect those pledges to be rigidly and strictly adhered to, you must provide them a place of worship, and a pastor; you must afford them the peaceful and uninterrupted enjoyment of the practices of religion, according to their ancient creed."

But the question with reference to the desires, and the designs of the Romish Church, may be forever settled by the train of thoughts drawn out in the subsequent part of this pamphlet. For it now brings forward testimony to show the probability that the United States, and especially the Valley of the Mississippi, will be a Roman Catholic country. Captain Marryatt is again brought forth, saying—"If the Protestant cause is growing weaker every day from disunion and indifference, there is one creed which is as rapidly gaining strength. I refer to the Catholic church, which is silently, but surely advancing.

"Its great *field is in the West*, where, in some states, almost all are Catholics; or, from neglect and ignorance, altogether indifferent as to religion. The Catholic priests are diligent, and make a large



number of converts every year; and the Catholic population is added to by the number of Irish and German emigrants to the West, who are almost all of them of the Catholic persuasion."

Again it is said,

"The author of 'The Voice from America,' remarks, 'The Protestant cause in America is weak, from the evil effects of the voluntary system; particularly from its division into so many sects. A house divided against itself cannot stand long; and every year it will be found that the Catholic church will increase its power; and it is a question, whether a hierarchy may not eventually be raised, which, so far from advocating the principles of equality, may serve as a check to the spirit of democracy, becoming more powerful than the government, curbing public opinion, and reducing to better order the present chaotic state of society.'"

Then Captain Marryatt, speaking again: "Judge Halliburton asserts that all America will be a Catholic country.

"That all America, west of the Alleghanies, will eventually be a Catholic country, I have little doubt, as the Catholics are already in the majority\*; and there is nothing, as Mr. Cooper observes,

\* This is a mistake. The Romanists are not the majority west of the mountains. Time only will decide whether

to prevent any state from establishing that, or any other religion, as the religion of the state; and this is one of the dark clouds which hang over the destiny of the western hemisphere."

Whether these opinions will accord with future history, whether these plans will be carried onward to a triumphant consummation, we may not be competent to say. But we are prepared to say, that if the American people desire to secure to their posterity the invaluable privileges they now enjoy, they must awake to their danger, and they must use those means and influences that may retard the march of error and of despotism among us.

It is not by boasting of our strength, nor by confiding in the intelligence of our people, nor by trusting to the stability of our institutions, that danger is to be averted or liberty defended and perpetuated. It is not by looking down with indifference or with contempt on the weakness and ignorance of the Roman church in the United States, that evils are to be prevented, or our liberties are to be preserved. Nor is it by violent denunciation, exciting the wrath of our people against the Romanists, that we shall

they ever will be. The Judge, it is hoped, is more correct in his *legal* opinions. *But the manner* in which his opinion is here quoted, evinces the sanguine hopes of Rome, with respect to our western country. This is one way by which they electrify their people in the old world, and swell the stream of emigration.

erect barriers against the tide of influence that is rolling in upon us. Should we make these things our confidence, the God of nations may show us our folly by sweeping these things from us, and by bringing us to feel that "the nation and kingdom that will not serve him shall perish; yea those nations shall be utterly wasted." Isa. 60 : 12.

The experience of the past, as well as the word of God, should direct us to use other means and to pursue a very different course, if we desire that Protestant and Republican principles shall govern this nation in future times. The nation must invoke the presence of God in her councils—must recognise her responsibility to him—and must diffuse the knowledge of his word and of the principles of civil and religious liberty among all classes of her wide spread population. We cannot now, as we should desire, dwell upon the means, or the remedy for all the evils that may be anticipated. We can only say, let those who come to us from other nations be treated with kindness, and not repulsed and thrown together in an attitude of hostility by our rashness, or indifference to their welfare.

2. The efforts of the Pope, and of the Emperor of Austria, to win the Indian tribes over to the church of Rome, may claim the attention of the American people.

These are made with reference to the future. They are made under the conviction that the Indians

may be important auxiliaries in the work to be done. Prince Metternich in a letter to the Bishop of Cincinnati says, that the Emperor of Austria "cherishes the most favorable hopes of the progress of the Catholic religion among the Indian tribes."

We have an account of this progress among the Indians west of the Rocky Mountains in the Oregon Territory, in a book recently published—

It is called

*"Letters and Sketches, with a Narrative of a Year's Residence among the Indian Tribes of the Rocky Mountains. By P. J. De Smet, S. J."*

Protestants may not understand the mysterious S. J. appended to this name. These letters denote that Mr. De Smet, who is a Roman Catholic Priest, is a member of the "*Society of Jesus, or Jesuits.*" This Society was formed in 1540, ten or twelve years after the great Reformation commenced. But so pernicious was their influence in the opinion of the Popish church, that their order was suppressed by the infallible authority of Pope Clement XIV. in 1773.

"It will cost me my life," said he, "but I must abolish this dangerous order." So it did, for he died of poison a few days afterwards.

Pope Pius VII. who also claimed infallible au-

thority, revived the order of the Jesuits in 1814. They are now traversing our country, under the auspices of the Pope, of the Emperor of Austria, and of other foreign monarchs. They have been famous for effecting revolutions in governments in all countries. Recently they have been banished from Buenos Ayres, in South America, on account of their influence in causing those revolutions that have been so disastrous to the peace of that government.

P. J. De Smet, who is a member of this fraternity, gives an account of a year's residence west of the Rocky Mountains, and of the remarkable success of Romanists in gaining converts from the Indian Tribes. He went forth, and reached the scene of his labors, he says, "under auspices of the Queen of heaven," i. e. of the Virgin Mary. When he stood upon a mountain between the Columbia and Missouri, he thought of the Roman Catholic missionaries among the Indians. On that elevation, where those sublime views of the magnificent works of God naturally raise the heart to the glorious Creator, he commended these missionaries to one that might protect and sustain them in all their trials. And who was this? You reply, *surely it was Him who made those everlasting mountains*. Never were you more egregiously mistaken. I quote his own words.

"I remembered," said he, "that they (i. e. the

missionaries) and I, have in heaven a powerful intercessor in the illustrious founder of our Society; and in order to interest him in our dear missions, from the summit of that mountain from which I could nearly view them all, I placed them under his protection."

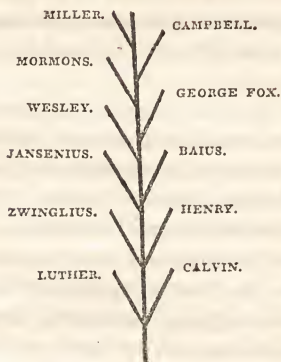
Whether Ignatius Loyola, the founder of the Society of the Jesuits is in heaven, and whether he exerts any influence to advance Popish missions among the Indians, are matters not very clear to the vision or to the faith of Protestants.

Of the aid he received from men to prosecute his work, Mr. De Smet says, that by the charity of friends in Philadelphia, Cincinnati, Kentucky, St. Louis, New Orleans, and by *funds received from the Association at Lyons, in France*, he and his companions, five in number, were supplied with money, provisions, and all sorts of implements for this long and expensive journey. One of his companions was a Priest recently from Rome, *specially selected for this mission, by the Father General of the Society of Jesuits*.

The Jesuits use a Symbolical Catechism to instruct the Indians. This consists of a great variety of pictures. I have spread it out on my table, but it is not an easy matter to give the reader a full view of it. They represent historical facts and incidents from the creation to the present time. They go back to the period when God lived alone in eter-



nity. One figure we present, with the explanation of the Jesuit.



Explanation. "Luther, Calvin, Henry VIII. wander from the way of Christ, reject his religion, that is, the Catholic Church. The by-road and its forks represent the Reformation, with its changes or variations for the last 300 years. The straight road of Jesus Christ existed a long time before. Lucifer or Satan, the first to take a wrong road—he seduces Adam and Eve and their descendants to accompany him.

Jesus Christ comes to conduct us into the right road, and enable us to keep it by the grace of redemption. The devil is enraged at the loss he suffers; but he succeeded in the following ages by in-



ducing men to walk in a new, bad road, *that of the pretended Reformation.*

Here you see the Indians are taught that Lutherans, Calvinists, Wesleyans, Quakers, and Mormons, &c. *are all going off on these forks to perdition.—The Roman church only walks in the straight road to heaven.*

But do they gain any converts? Yes, many more than Protestants. Mr. De Smet reports, as the results of one year's labor, that *sixteen hundred and fifty-four Indians west of the Rocky mountains were baptised and became members of the Roman Catholic Church.*

They are not idle on this side of the mountains. Their missionaries who labor among these tribes hold correspondence with the Leopold Society in Austria.

Few perhaps are aware of the peculiar state of the tribes on this side of the mountains, with reference to the government of the United States. The writer will here state some facts that he received from a gentleman of high standing, who for 15 years has been agent of the government for the Indian tribes. The facts are these. The Chiefs of the tribes from the gulf of Mexico to the Lakes of the North, have met in council, and entered into a confederacy, the object of which is to defend themselves against the government of the United States. They are resolved on the next provoking cause on the part of

this government to rise in their own defence. They have 53,000 warriors armed for the conflict. The tribes that formed this confederacy number upwards of 300,000. The agent said, "I know for a dead certainty that these are the facts in the case."

We do not say that we shall be involved in such a fearful Indian war as these preparations indicate, but we inquire if there is not a far-reaching policy in the movements of Austria and of Rome in this matter? In the accomplishment of their plans, is it not wise on their part to employ the Jesuits to send presents to the Indians, and to win them over to the Roman church by splendid forms and ceremonies that attract the senses and inspire the minds of the ignorant and superstitious with the deepest awe?

3. The policy of Rome with reference to the coloured population of the United States should not be overlooked by American citizens.

It is not the present purpose to discuss the subject of American slavery, but the policy of the powers of Rome with reference to it, should not pass unnoticed. "*Timeo Danaos et dona ferentes.*" This classic line, so familiar to every scholar, may be a motto for our wakefulness; by which the common reader may understand, "I fear the Greeks" [or the Romans] "bearing also their gifts" into the land.

The movements of the Roman church with reference to slavery in this country, may cause wise

men to think, as they furnish a theme for thought. And what are some of these doings?

First of all, the Agitator of Ireland, who is the bone and sinew of the Romish church in that country; whose influence is almost unbounded over his countrymen; sends over the water an epistle to his brethren in the United States. Supposing he could control them here as in his native land, he advises and solemnly charges them to unite with abolitionists in opposing slavery.

Then that Society which is composed of men of wealth in Europe, whose object is to plant Roman Catholic colonies in our Western States, say they shall select *that part of the United States where slavery is unknown*. This may be sound policy on their part, and they may have an unquestionable right to make their selection, yet in connection with other things, it is doubtless intended to make the impression that the Roman church goes for liberty, and is totally opposed to slavery.

Now those who are familiar with the principles of that church, and with her practice in holding men in servitude in other countries, believe that other considerations than the pure love of liberty have called forth this sympathy with abolitionists and with slaves, and this apparent dread of slavery in the United States.

The abolition of slavery is no more a principle in the Roman Catholic church, than total abstinence

from intoxicating liquor. *Should you fix your eye only on Ireland*, where the temperance banner has been recently hoisted, where thousands have rallied around it, you might be induced to believe that the principle of total abstinence was adopted by the Church of Rome. *But turn your eye to another point of the compass*, and your mind receives very different impressions. While such things are in progress in Ireland, you see the same church employing military force and compelling the inhabitants of the Sandwich Islands, under the mouth of the cannon, to receive French brandy in opposition to the very laws of the Islands.

So with regard to slavery. The declaration and movements to which reference has been made, are designed to impress upon the minds of the people of the United States, that the principles of slavery are utterly at variance with the sentiments of the Roman church.

*Now take another view of the subject.* The church of Rome denies the right of private judgment even to her own members. It is therefore with an ill grace that she appears as the advocate and friend of freedom. The inconsistency between her principles and her professions is so apparent, the world will be slow to believe her sincere when she opens her mouth to speak in behalf of the slave.

The word of God in its faithful delineation of the Roman church, says she is distinguished among other

things for "the merchandise of—slaves and souls of men." Rev. 18: 12, 13.

The most recent intelligence from Rome, confirmed by the highest authority of that church, declares that a sentiment of civil or of religious liberty has not yet gained a lodgment in the heart of the Pope or of the Cardinals. The present pontiff has published to all the world, "that liberty of conscience is a most pestilential error"—"that unbridled liberty of opinion is that pest of all others most to be dreaded in the state; and he also speaks of that worst and never to be sufficiently execrated and detested liberty of the press."

The present Pope has published a book in which he says, "The Pope is the supreme head; as such he judges absolutely and demands the submission of the mind—that is, a firm faith in his decisions." This is the *latest* doctrine from the court of Rome. In common slavery, while the body is in chains, *the mind may be free*; but not so here. The *mind* must be in a state of unconditional submission to the supreme pontiff, or it is in rebellion against the doctrines of the church.

Here we may inquire, why does Rome, after she has thus avowed principles utterly incompatible with our government, and with civil or religious liberty, express sympathy for the slaves in our country, especially when she holds millions of men in closer bondage? This inquiry may be answered by a pros-

pective view of things. Rome anticipates the future. In her prophetic vision she sees the time may come when the coloured population as well as the Indians may be important allies in the great work that she and Austria, in connexion with other powers, are determined to do in this country. Hence this zeal for their emancipation—this sympathy for slaves, and this studied effort to keep out of the latitude of slavery in the United States. Hence the efforts at the South to gather the slave population into the Roman church.

4. The political importance of the Romanists, in view of the future, may claim the attention of every citizen.

In several States of the Union they already hold the balance of power. That political party with which they vote in such States, is sure to be triumphant at the polls. Is not this a matter that interests every lover of his country? Can such a man be indifferent when he knows that the election of public officers who are to guard our rights, and all the varied interests of our people, is to be decided by those who are pledged in the most solemn manner to sustain a foreign power?

Their political importance, great as it is now, will be vastly increased in time to come. This will be by the thousands who will yet pour in upon us from the various parts of Europe. All that have come, are only as the little rills when compared with



the deep and overflowing streams. Where there is *one* to be seen now, in a few years hence there will be *ten*—where there are *a hundred* now, then, there will be *a thousand*.

It is stated in the Roman Catholic paper of this city for this month (July 18th, 1844) “that during the month of June there were nearly 13,000 arrivals in the port of New-York alone; an increase of some 4 or 5,000 over those of the corresponding month last year.” The paper adds—“in the course of twenty years there will be some millions of foreigners among us *who are yet to arrive*.”

At this time their political influence is much greater than most of our citizens are prepared to believe. Should some of our political men speak out the facts within their knowledge, the community would be perfectly astounded. They could tell us of Roman influence on our state and general government that might rouse the Republicanism and the Protestantism of the country. They could tell us of the appointments of officers in the civil, the judiciary and the military departments of our government. They could inform us whether such appointments had been made at any time by the suggestion of a Roman bishop or priest. They could also say whether they knew any cases where contractors on our railways and canals have been appointed by the suggestion of a man who was sworn to sustain the Pope against every form of liberal or of genuine republi-



can government. They could also tell us whether any correspondence has been held with the Pope, or the cabinet of Austria, or with any other foreign power, to secure the votes of the Roman Catholic population at our Presidential elections.

If such men would disclose the facts in their possession with reference to these things, they would render a service to their country that would secure the gratitude of the American people, long after those popular gales to which they may now spread their sails, shall have passed for ever.

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## CONCLUSION.

The facts embodied in this pamphlet are sent forth to American Protestants, not to create a panic in the community; nor to awaken a spirit of despondency respecting the future destiny of our country: nor to kindle a spirit of indignation against the Romanists. The object is to inform Protestants of the true state of things among us, and thus call forth the united wisdom and action and prayers of all, to meet the present crisis.

Towards the Romanists we indulge only feelings of kindness. We most sincerely pity those who are deluded, and who are kept in ignorance of the true character and of the real designs of the Roman church. Especially do we deplore the state of those

who are not permitted to read the Bible daily in their families, nor when alone in their chamber, and are thus cut off by their teachers from the purest and the richest source of consolation to be found on earth. Our prayer for them is, that they may take the word of God into their own hands, as they have a right to do in this free country, and may search it until they find that peace and salvation *that comes from God only ; such as man can never give to his fellow-man.*

THE END.

THE BERKMAN PRESBYTERIAN THEOLOGICAL  
SCHOOL OF THE NORTHWEST.





S I G N S

OF DANGER AND OF PROMISE.

D U T I E S   O F

A M E R I C A N   P R O T E S T A N T S

A T   T H E   P R E S E N T   C R I S I S .



S I G N S  
OF DANGER AND OF PROMISE.

D U T I E S O F  
American Protestants at the Present Crisis.

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"Can ye not discern the signs of the times."—*Jesus Christ.*

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BY REV. HERMAN NORTON,  
CORRESPONDING SECRETARY OF THE AMERICAN PROTESTANT  
SOCIETY.

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Published by Request.

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PUBLISHED BY  
THE AMERICAN AND FOREIGN CHRISTIAN UNION,  
No. 17 Beekman-street, New-York.

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1853.



# SIGNS

## OF DANGER AND OF PROMISE.

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The past is history to be read and known by all men. It is irreversibly fixed. Neither power, nor learning, nor experience, nor bitter regret, nor any causes originating in heaven, on earth, or in hell can change it. It has received its impress forever.

The *future* differs essentially from the past in this respect; *it is yet to be, and to be written*. Its materials will be gathered from the developments of moral character, made by free and accountable agents under the government of God in this world.

It is now more than eighteen hundred years since that unrivalled Apostle, Paul, said, "that knowing the time, that now it is high time to awake out of sleep," Rom. 13 : 11. There might have been special reasons besides the one named, ("salvation near,") that induced him to use this stirring language when addressing the people of God. If those

reasons do not exist at the present day as they existed eighteen centuries since, yet it is timely to address Christians now in the same language.

There are things now in progress that should rouse a sleeping church and an unbelieving world. Events are already casting their shadows that may well awaken the inquiries, and researches, and prayers of the people of God, who are soon to exchange this world of toil and of prayer for the world of rest and of song.

“And that knowing the time.” We are not to infer from this that we are required to know the time in such a sense as to predict future events with unerring certainty.

But while we are not required to be prophets in the high character of predicting the future, we may, in the light of prophecy already revealed, discern those movements and changes that precede great events affecting the moral destiny of churches and nations.

It is essential to Christian vigor and efficiency *to know the time* in which we live, that we may seize upon any favorable openings for spreading the triumphs of the Gospel on the one hand; and on the other may be prepared to meet any fearful scenes through which we may be called to pass.

At the present moment both prophecy and the indications of Providence declare that the time is not far distant when the Gospel of Jesus Christ will

be the acknowledged religion of every tribe and nation—when it shall have subverted every false system of religion on the globe. But before that blessed day of triumph and of love shall shed its meridian light on the nations, there may be a conflict to try the faith and the patience of the people of God. The day of battle may precede the songs of victory.

The last event in the order of prophecy, before the binding of Satan and the reign of Christ for a thousand years, was revealed by the Saviour to the beloved disciple in the following language, as uttered by John; “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” Rev. 19 : 19.

The Protestant world are united in the belief that the beast so minutely and so vividly portrayed in the revelations of John and of Daniel, is the church of Rome. This is the power here represented as leading on this persecuting army to this last conflict, which introduces the triumphant reign of Jesus Christ for a thousand years. This event, which the Christian world believe will occur at no distant period, renders it to us, and to our children, a subject of more than ordinary interest. Whether it will be a conflict of violence, renewing the sufferings and triumphs of martyrs, or whether it will be the warm and final contest of opinions before the undis-

puted victory of truth over error, it claims the most serious attention of all men.

Our youthful country now promises to be the great battle-field on which will be marshalled the powers of light and darkness in fearful order and number. Here they will meet with all the forces and influences that each can summon to its aid. The liberty of speech and of the press, that we now enjoy, make this the most favorable and desirable part of the world for such a contest. And here we trust there will yet be such a triumph of truth over error, of Christian love over superstition, as the world has not seen; a triumph to be remembered and perpetuated in the songs of the Christian and the civilized world.

But it is not the present intention to discuss the nature of this conflict. The design is to call the attention of the reader to the times in which you live, or to one of the signs of the times with reference to our own country, i. e. to the present aspect of Romanism in the United States. The object is not to call fire from heaven to consume the Romanists, but rather to awaken your sympathies and prayers for those who are deluded, and are blindly hastening to the retributions of another world.

Should any regard the discussion of this subject as a persecution of the Roman church, let him consider the following facts:

1. We speak of the heathen; their superstitions

and pollutions and idolatry are spread out before the world for the purpose of calling forth the prayers and benevolent efforts of the people of God to send missionaries among them; but this is not called persecution.

2. We speak of the sins of the Jewish nation—of their wretched condition, as the subjects of Divine indignation for eighteen centuries, and we call on the church to pray for the conversion of the scattered children of Abraham; yet this is not called persecution.

3. We speak of the seamen, of the colored people, and of the Indians; the sins, or degradation, or sufferings of each class are spread before the community; but the cry of persecution is not heard on this account.

Why is it, then, that this cry is often heard when any thing is to be spoken of the Roman church?

Perhaps it may be because some who have spoken on the subject have used the language of denunciation. To denounce the Romanists, or any other class of men, is only to awaken prejudice and wrath, and thus prevent the conviction of truth or of guilt on the mind. Such a course is as unwise as it is wrong and contrary to the Gospel of Christ. The writer has no sympathy with such exhibitions of the subject.

Or perhaps some may think, as the spirit of retaliation is natural to the human heart, that we shall

call upon Protestants to persecute Romanists as they have persecuted Protestants in ages past. But this would be a most flagrant violation of the precepts of Jesus Christ, which require us "to bless those who curse us, and to pray for those who spitefully entreat us and persecute us."

Or much of the cry of persecution may have originated in the fact that often, when Romanism has been discussed, no plan has been suggested by which we might do good to that portion of our population. This cry we believe will die away when this subject in its important bearing upon our country shall be presented in a Christian spirit. Can the reader tell why the state of the Roman Catholic church should not be presented to the community, and should not awaken the same sympathies, the same prayers, and the same benevolent efforts that are called forth in view of any other class of men? Are not the Romanists sinners in common with others of our race? If they are ever saved, must it not be by the same blood of atonement that saves others? This may suffice on the subject of persecution.

Your attention will now be called, 1. To the present state of Romanism in the United States. 2. To the duties of Protestants with reference to it. 3. Some things of an interesting nature respecting this subject will be brought before you.

It will be impossible to give you a correct or



profitable view of Romanism in this country, without reference to some things of rather a startling nature. This reference will be made not for the purpose of producing the impression on your mind that we are already under the dominion of a foreign power, or that the country is lost, but to show reasons why the subject should be brought before every American citizen.

1. The first thing that arrests our attention in looking over the country, is the number of Romanists now in the United States.

This is estimated at two millions. Within the last ten years their numbers have more than doubled in this country. Their present number, suppose it to be 2,000,000, is only a minority of the population of the United States. But has not the reader read enough of history, and seen enough of the influence of small numbers, to know that the importance of any community does not consist in their number. Does not our own country furnish a striking illustration of this? When the Declaration of Independence was made, there were only 3,000,000 of souls in this country. But what vital interests of civil and of religious freedom were involved in the conduct of those three millions? There will soon be more than three millions of Romanists here, and who can tell the influence they might exert over the liberties of this country, should they be



controlled *only by those whose main design is to obtain political power?*

Protestants should be informed, that in view of the Hierarchy of the Roman church, Popery is rising with more promise of success in England and in the United States, than in any other part of Christendom. Strange as it may appear, they have reasons for this belief.

At a convention of ministers, held not long since in England, Dr. Croley, who wrote the *Life and Times of George IV.*, stated that fifty years ago there were not fifty Roman Catholic chapels in all England and Scotland and Wales, while now in England alone there are upwards of 500. And he called upon Englishmen, in a very spirited address, to consider this subject now, before they might be called to think of it in other circumstances, perhaps when standing upon the scaffold.

Surely we should not forget that about two millions of men are now upon our shores from foreign lands, who are in the pale of the Romish church. They are not to be despised on account of the fewness of their number, nor the feebleness of their influence; they are not to be neglected, nor left to perish without a prayer, or a benevolent effort to save them. Should they be thus neglected, a fearful responsibility will rest upon Protestants in this country. Such neglect might cause the God of nations

to make them the rod in his hand with which he would scourge the church and the nation.

2. It is not their numbers merely, but the manifest designs of the Popish Hierarchy, that demand the attention of every citizen, of every lover of civil and of religious liberty.

What these designs are, we learn from those who are familiar with them, and also from constant developments made by the Roman church.

Roman Catholic priests, both in Europe and in the United States, who have embraced the Protestant faith within a few years past, have assured us of the designs of the Pope and Cardinals to plant Romanism in this country, and to subvert our liberties.

While the church of Rome seems to be on the wane in the old world, except in England; and while the state of things is so precarious in Italy that a sudden revolution may hurl the Pope from his tottering throne, it is natural that the leaders of that power should turn their eyes on this country, as the most promising part of the world. Here is a broad territory, more than sixteen times as large as England and Scotland and Ireland united! What a vast field is this to allure ambitious minds!

Besides this widely extended country, here is free toleration of religious opinions; such toleration as can be found on no other part of the globe. The Protestant and the Roman Catholic are *alike* under

the protection of the government. So it should be, and we trust it always will be; for we would most sincerely deprecate the day when this government should lift its persecuting arm, and let it fall heavily on the Roman church. We pray that such a day may never come.

As it respects the designs of the Papal church, they are often avowed by the leaders of that church in such a manner that no one should misunderstand them.

The editor of a Roman Catholic Journal in Europe, speaking of the report of their missions at the West, says, "We must make haste—the moments are precious. America may one day become the centre of civilization, and shall truth or error there establish its empire? If the Protestants are beforehand with us, it will be difficult to destroy their influence." This is, as he explains it, If the Protestants are before us in the erection of colleges and churches in the Western country, it will be difficult for us to gain the ascendancy, and to destroy their influence.

Already has it been published in the *Annals* for the Propagation of the Faith, that within thirty years "heresy (i. e. Protestantism) will be destroyed in the United States." This is not the declaration of Protestants, but is published by the highest authority of the Roman Catholic church. It is published in that Journal on whose title-page is printed,

“Under the special patronage of His Holiness Gregory XVI., and the Right Rev. Vicars Apostolic of Great Britain:” a Journal that issues every two months one hundred and sixty-two thousand copies, and nine hundred and seventy-two thousand annually, in eight different languages, and circulates over the globe. According to this prophetic declaration, only twenty-two years remain at this time (1845) before Protestantism will be overthrown, and Romanism established in this country.

In the execution of her plans, we have reason to believe the church of Rome is aided by some of the monarchs of Europe. This will more clearly appear in some facts to be stated. As evidence of this, we might here adduce the testimony of one who will not be regarded as prejudiced in favor of our country, or unnecessarily alarmed in view of any dangers that may threaten us. I refer to the Duke of Richmond, formerly the Governor of the Canadas. When he last visited Montreal he was invited to a dinner, where he made a speech, of which the following is an extract:—“The government of the United States ought not to stand, and it will not stand; but it will be destroyed by subversion, and not by conquest. The plan is this: to send over the surplus population of Europe; they will go over with foreign views and feelings, and will form a heterogeneous mass, and in the course of time will be prepared to rise and subvert the government.”

He then adds, "The church of Rome has a design upon that country. Popery will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

This is the language of a man who speaks what he knows from personal conversation with the Sovereigns of Europe. Now those monarchs are acting in self-defence and for self-preservation. Some of them may not have much zeal for the Roman Church; they may be opposed to Popery; but they hate republics more. Should this fair republic stand for the gaze of nations—should this experiment of popular government be successful, not a monarch in Europe will be secure upon his throne. Those sovereigns are aware of this, and this touches the secret springs of action in their breasts. Hence they are ready to aid almost any power in the overthrow of a republic whose prosperity might be disastrous to them.

Again, as to the designs of Rome upon this country, we are informed by that church that societies have been organized in Europe for the purpose of raising funds to establish Romanism in the United States.

The special attention of the reader is called to

some facts respecting these societies. One thing you are particularly requested to remember as you read, and it is this: *these facts are not the statements of Protestants, but are collected from Roman Catholic documents which have been published for the information and encouragement of their own people.* And if you have doubted whether any plans have been formed in the old world, whose execution contemplates the establishment of Popery in the new, you are requested candidly, as a man, as a patriot, or as a Christian, to ponder well the nature, the design, and the operations of these various societies.

That no one may misapprehend, or put a wrong construction upon the facts and statements here made, *the writer would here say distinctly*, that the sentiment is not advocated in this book that the Romanists have no right to come to this country. We have thrown open the door to all nations—have said to the world, this is the asylum for the oppressed. The Romanists, in common with others, have the privilege of accepting this invitation. They may come in virtue of it, and make this country their residence. Here they may live and here they may die, without violating any law, or infringing upon any privilege of the nation.

And to the manner in which they should be treated as they arrive, the reader will know the views of the writer before he concludes this discussion.



Let us now briefly survey the operations of some of the foreign societies.

1. The Leopold society in Austria.

The constitution of this society, as published by the government of Austria, is headed with these words: "Rules of the Institution erected under the name of the Leopold Foundation for aiding Catholic Missions in America, by contributions in the Austrian Empire." The object of this society, as stated in the first article of the constitution, is, "to promote the greater activity of Catholic Missions in America." But the causes and circumstances in which it originated shed sunbeams on its designs. One of the first scholars of Europe, a member of the Austrian Cabinet, delivered a course of lectures in the capital, the object of which was to show the mutual support that Popery and Monarchy derive from each other. In this course he endeavored to show that Protestantism, in connection with Republicanism, had been the cause that disturbed the governments of Europe. In the seventeenth lecture he says, "The true nursery of all these destructive principles, the revolutionary school for France and the rest of Europe, has been North America. Thence the evil has spread over many other lands, either by natural contagion, or by arbitrary communication." Hence the *speedy* inference, that these Protestant and republican principles in the United States *must be put down, or there never can be peace in Europe.*



These lectures were delivered in the presence of the nobility of Austria, at Vienna, just before the formation of this society.

Another cause of the formation of the society was, that the Vicar-General of Cincinnati, being in Austria, published a pamphlet showing the present state of our western country. This representation, immediately after the lectures, contributed to the immediate organization of this society. It was received under royal protection, and sanctioned by the Pope. It was ordered by the Emperor of Austria, that a society should be formed in every parish in his dominions, that should send in a weekly contribution to be forwarded to Cincinnati. You may suppose that a vast amount of money would be raised in an empire of twenty millions, where all are required by the highest authority to bring in a weekly contribution. We are not surprised that the society reports that it received into its treasury, within fifteen months after its organization, 131,442 florins, or about \$61,000; or that it could send \$100,000 annually to the United States. Let it be remembered that this society is inseparably connected with the government. The Emperor of Austria is at the head of it; Prince Metternich, Secretary of State, is one of its most powerful agents; and the nobility are deeply interested in it. Ferdinand V., King of Hungary and Crown Prince of the other States, is the protector of the society. It is organized in the cap-

ital of Austria, but its field of operation is the United States. It prepares in the Seminary of Vienna, and supports a body of Jesuits who are organizing themselves in various sections of this country. Notice the order of Jesuits who have been so famous in all ages of their existence, in effecting revolutions in governments, *are the favorites* of this great governmental organization. The government of Buenos Ayres, although it is Roman Catholic, has ejected the Jesuits from its dominions within a few years, because they were constantly originating revolutions.

Those who think the leaders of the Roman Church do not design to interfere with governments, should remember the time when Texas was struggling for independence, when two Roman Catholic Bishops pledged Santa Anna a million of dollars to aid him in exterminating the inhabitants of Texas.

The announcement of the organization of the Leopold society awakened the deepest interest at Rome. Immediately the Pope issued a Bull of Indulgence, to stimulate the people of Austria to contribute to its funds. This is an extraordinary document for the nineteenth century, and is an illustration of Popery in all ages. Usurping the place and the prerogative of God, the Pope promises the pardon of sin and free indulgence to every donor. One sentence from this Bull is sufficient to show this: "Therefore, trusting in the mercy of Almighty God, and in the authority of Peter and Paul his apostles,

we grant to all the truly penitent co-operators in this society, on the day they shall be received into the society, *full indulgence and remission of all their sins.*"

This document, so suddenly sent forth was to be efficacious in all future time. The language of the Pope is, "These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma."

"Dated at Rome, at St. Peters, under the ring of the fisherman, on the 30th of January, 1829, in the sixth year of our Pontificate."  
"T. CARD. BERNETTI."

This Indulgence is therefore to possess the same power under every Pope and throughout all generations. It was also sanctioned by the Emperor, in order to give it the highest possible authority. The following is the sanction, signed by the official organ of the government:

"This letter is sanctioned by the Royal leave. By his Sacred Imperial and Royal Majesty.

"VINCENTIUS SCHUBERT.

"Vienna, April 20, 1829."

Besides the power over the conscience and the purse of the Austrians, given by such documents, the tenth article of the constitution of this society

has made provision, or has a very successful device for obtaining money. This is stated as follows: "That the solemn mass of the dead be said for the repose of all the souls of the deceased patrons and benefactors of this institution." Here you see the most powerful appeal is made to the Romanists to contribute to the Society. Pardon of sin! full indulgence! masses for the soul after death! What more could be promised to a deluded Papist!

To show you how deeply interested the government of Austria was in this movement, it may here be stated, that within seven days after the date of this Bull of Indulgence, Prince Meternich wrote a letter to the Bishop of Cincinnati, expressing the gratification of the Emperor of Austria at the formation of this society, and the cheerfulness with which he permits his subjects to contribute to its funds. The following extract from that letter may be a matter of interest to the reader :

"The Emperor, firmly devoted to our holy religion, feels a lively joy at the accounts that the truth makes rapid progress in the vast countries of North America. Convinced of the irresistible power which the Catholic doctrine must necessarily have on simple and uncorrupted hearts and minds, when its truths are proclaimed by truly apostolical missionaries, his Imperial Majesty cherishes the most favorable hopes of the pious progress which our holy religion will make in the United States and among the Indian tribes.

“The Emperor commissions me to say to your Grace, that he cheerfully allows his people to contribute to the support of the Catholic churches in America, according to the plan laid down by our worthy Vicar General, Mr. Fredrick Reese.”

What this “plan” is we know not, as it has not been published. It was never designed to meet the eyes of Protestants, but is a sacred secret in the breasts of the Austrian cabinet and of the Roman Hierarchy in this country.

The above letter was written by Prince Metternich, whose character is so well known in the political world. This is the man of whom Dr. Dwight says, “that by his wonderful talent in exciting fear, he has thus far controlled the cabinets of Europe, and has exerted an influence over the destinies of nations, little if any inferior to that of Napoleon; and that he is regarded by the liberals of Europe as *the greatest enemy of the human race* who has lived for ages.”

This is the man who, for a series of years has attempted to quench every spark of liberty in Europe. Would not Alexander have lent the power of his name and of his arms to aid the Greeks in their death struggles for liberty, had it not been for the interference of Prince Metternich? When, about twenty years since, the inhabitants of Genoa, Naples, and Sicily, resolved to throw off the oppressions of the Papacy, did not this same Prince wither

all their hopes by sending 30,000 Austrian troops to restore the reign of despotism? And in 1831, when the Italians determined to rid themselves of Papal bondage, this same man sent among them the military force of Austria, and the noblest blood of Italy was shed, and her best citizens groaned in the dungeons of Venice.

This is the man who is so deeply interested in the Leopold Society, that is sending large sums of money and numbers of Jesuit missionaries to the United States; a society that has been in vigorous operation for the last fifteen years. That it is political in its nature and designs, is manifest from the character of the men who have the management of it. That it aims at the overthrow of Republican and Protestant principles in this country is clear, from the manner in which it originated, and the course it has pursued from its commencement to the present time. It is controlled by foreign monarchs who are the known enemies of civil and religious liberty, and is to be regarded as one development of a great plan in Europe, for the destruction of this fair Republic.

2. The Society for the Propagation of the Faith, at Lyons, France.

This society also demands the special attention of Protestants in the United States. It has recently published its *twenty-second* annual report.

In this report they say this society was organized with reference to this country. "In the midst of



the perils that surrounded the infant churches of the United States, their Bishops turned their last hopes towards Europe. The Association for the Propagation of the Faith *sprung chiefly from their pious solicitations.*" "The perils" that threatened the Roman church are referred to in the report in the following language : "The second generation yielded to the public feeling, and followed the crowd to Protestant churches. A well-founded conjecture estimates the probable number of these defections at 3,000,000."

The report states another reason for the formation of this society, as follows : "The Holy See could not observe the commencement of a great nation, without feeling an interest in its religious destiny."

Whether the fear of apostacy from the Roman church, or solicitude in the destiny of this nation predominated, at the origin of the society, the report does not inform us. It only assures us that each had its influence on the minds that formed this energetic society.

This society sends annually large sums of money to Cincinnati and to other parts of the United States. During four years it has sent, according to their own reports, the following sums : In 1839, \$65,438 ; in 1840, \$163,000 ; in 1842, \$177,000 ; in 1843, \$207,218. It has sent, therefore, in four years, the enormous amount of *six hundred and twelve thousand*



*six hundred and fifty-six dollars.* How much more we cannot say. Previous to 1839, they state that the society had sent \$160,000 to the United States in a single year. During 1843-4, its donations are more than \$30,000 in advance of the largest sum reported on any preceding year.

Besides this vast increase of money the last year, the report says: "The number of missionaries whose departure has been announced during the last twelve months amounts to about one hundred, without counting the students and lay brothers." It has sent then about one hundred Jesuit missionaries, besides students, &c., who will soon enter upon the Priesthood.

This society receives contributions from various nations. Its funds are distributed in Asia, in Europe, in Africa, in Oceanica, and in America. But it is worthy of notice, that it has sent the past year more money to this country than to any other great division of the globe. Why is it, we may inquire, that they have sent more money to the United States than to the 21,000,000 in South and Central America? Why more than to the 125,000,000 of Europe? Are the 2,000,000 of Romanists in the United States more in need of aid than in any other country? Are they more ignorant and degraded than the subjects of the Pope in other lands? Are the sympathies of "the Holy See" and of the Society for the Propagation of the Faith, on this ac-

count, awakened on their behalf? Is this the reason of this enormous expenditure of money in the erection of colleges, and school-houses, and churches? Who can believe it? Who can be so blind as not to see in these efforts the developments of the plans of the Roman Hierarchy with reference to this country? And who would so stultify himself, and impute such folly to Rome, as to say in view of such facts, she has no designs upon our country? *Credat qui potest.*

As the reader may be interested in knowing how this society has distributed its funds among us the past year, we will give some items from the twenty-second annual report.

|   | Francs. Cts. |
|---|--------------|
| For the missions of the Redemptorists in the United States, . . . . .                 | 55,440 00    |
| To the Right Rev. Dr. Loras, bishop of Dubuque, . . . . .                             | 27,720 00    |
| To the Right Rev. Bishop Lefevre, coadjutor and administrator of Detroit, . . . . .   | 40,640 00    |
| To the Right Rev. Dr. Purcell, bishop of Cincinnati, . . . . .                        | 50,800 00    |
| To the Right Rev. Dr. Fenwick, bishop of Boston, . . . . .                            | 15,400 00    |
| To the Right Rev. Dr. Kenrick, coadjutor and administrator of Philadelphia, . . . . . | 6,160 00     |
| To the Right Rev. Dr. O'Conner, bishop of Pittsburgh, . . . . .                       | 20,000 00    |
| To the Right Rev. Dr. Whelan, bishop of Richmond, . . . . .                           | 33,880 00    |
| To the Right Rev. Dr. Hughes, bishop of New-York, . . . . .                           | 43,120 00    |

|  |           |
|--|-----------|
| To the Right Rev. Dr. Miles, bishop of Nashville, . . . . .                      | 21,560 00 |
| For the missions of the Fathers of Mercy, New-York, . . . . .                    | 20,000 00 |
| To the Right Rev. Dr. Flaget, bishop of Louisville, . . . . .                    | 44,178 00 |
| To the Right Rev. Dr. Hiolendiere, bishop of Vincennes, . . . . .                | 67,760 00 |
| For the Congregation of Eudists, in the Diocese of Vincennes, . . . . .          | 10,000 00 |
| For the establishment of the Brothers of St. Joseph at Vincennes, . . . . .      | 14,240 00 |
| To the Right Rev. Dr. Rosati, bishop of St. Louis                                | 58,520 00 |
| To the Right Rev. Dr. Chances, bishop of Natches, . . . . .                      | 12,320 00 |
| To the Right Rev. Dr. Blanc, bishop of New Orleans, . . . . .                    | 24,640 00 |
| To the Right Rev. Dr. Portice, bishop of Mobile                                  | 33,600 16 |
| For the Diocese of Charleston, . . . . .   | 15,400 00 |
| For the Mission of the Lazarists in the United States, . . . . .                 | 46,000 00 |
| For the Missions of the Jesuits in the State of Missouri, . . . . .              | 32,000 00 |
| For the Missions of the same Society at the Rocky Mountains, . . . . .           | 50,000 00 |
| For the Missions of the same Society in Kentucky and Canada, . . . . .           | 20,000 00 |
| Travelling expenses of German Missionaries going to the United States, . . . . . | 12,857 16 |
| For the Missions of the Lazarists in Texas, . . . . .                            | 20,000 00 |

Let Protestants who have doubted whether Rome had any designs upon this country *ponder these statistics*. Why this enlarged and systematic distribution of funds over our widely extended territory ?

Why are so many Jesuits sustained among us by foreign money? Protestants, think of this! Think of it in the light of history and of prophecy! Then awake, and seek the interposition of the God of nations.

3. The Emigration Society, was organized by men of wealth in Europe.

It is called a "New Plan of a General Emigration Society." The object of this Society is to bring over the Atlantic the Papal population of Europe, and to plant colonies of them in our Western States. The grand design of this movement is ultimately to make the Roman Catholic religion the predominant religion of the United States.

In the pamphlet issued when the society was formed, it is stated that the society will pay the passage of all the emigrants to this country, and build them a house on the new lands free of expense.\*

It may suffice to say, that the policy of the society is to embody the Papal population together in the West, remote from Protestant influence. It aims at throwing a majority into the great valley, and thus to control the destiny of the United States.

They are very confident of success, as appears by this document. The energy of hope is apparent on

\* For a more particular account of this Society see "Startling Facts for American Protestants," published at the Depository of the American Protestant Society.

every page. Yes, they hope, they confidently anticipate the day when the religion and the government of the United States will be Roman Catholic.

Hear this, ye Protestants who never dream of danger, who imagine that such a thought could have danced only in the brain of a lunatic! Read attentively a few quotations from this pamphlet, written by a Roman Catholic gentleman!

“Judge Halliburton asserts that all America will be a Catholic country.” “The Roman Catholic church bids fair to rise to importance in America.”

“They gain constantly: they gain more by emigration, more by natural increase in proportion to their numbers, more by intermarriages, adoption, and conversion, than Protestants. With their exclusive views of salvation, and peculiar tenets, as soon as they have the majority, this becomes a Catholic country, with a Catholic government, with the Catholic religion established by law. Is this a great change? A greater change has taken place among the British, the Medes and Persians of Europe, the *nolumus leges mutari* people.”

Towards the close of this document is the following sentence in capitals:

“The co-operation of other European nations in promoting the objects of the society is most desirable; particularly of those possessing a redundant population, (i. e. Roman Catholic,) &c.”

This observation is especially applicable to Bel-

gium, France, and a large portion of Germany. They speak of those nations as follows :

“ The Western districts may be said to have a particular claim to the patronage of France, as it was under their former sovereignty that their vast resources and facility of connexion between the northern lakes and the first navigable tributaries of the Mississippi were discovered by those enterprising and amiable French Jesuit missionaries, Henepin and La Salle. As to Belgium and Germany, it is almost needless to call on them for greater support than is already furnished by the mass of Catholic population daily flowing from these kingdoms into the fertile West.

“ In proof of this, St. Louis, risen up as it were but yesterday, in the heart of this country, now boasts of more than 30,000 inhabitants, 12,000 of which are German, Belgian, French and Irish Catholics, mainly attracted by the system of education afforded by the Belgian Jesuits, who have not only been the means of establishing a magnificent cathedral in this city, and also a college now classed so high in affording instruction, that beyond the commendations universally bestowed on its internal arrangements, its rules may be almost said to hold out the best model for diffusing general knowledge through the West.”

As to the results or success of this society, time only can disclose. It is introduced here to show the *designs* of the *Roman church* upon this country. Its organization gave a new impulse to the spirit of emigration. Within three months after it was in



operation, there landed upwards of 40,000 Romanists in the city of New-York, who went on immediately to the West. And in about six weeks subsequent to this, more than 14,000 arrived at New-York on their way to the West. The number of emigrants who landed at Quebec, New-York, Philadelphia and New Orleans, within a year after its organization, has been estimated at 200,000, who went on to the Western Valley.

Other societies are reported as existing in various parts of Europe, whose funds and energies are expended to establish Romanism in this country. But we will not call the attention of the reader to any other at the present time.

Besides the sums remitted by these societies, money flows bountifully from other sources in foreign countries, for the purpose of laying the foundations of Papal influence deep and strong in the United States. As evidence of this, you may read the report of a Roman Catholic Priest, who was an agent in Europe for the purpose of collecting funds for the Roman church in this country. This is his account of donations received from different societies and distinguished personages in various parts of Europe. He received,

|                                   | Francs. |
|-----------------------------------|---------|
| From the King of France, . . . .  | 4,000   |
| “ the King of Hollaud, . . . .    | 7,085   |
| “ the Emperor of Russia, . . . .  | 20,000  |
| “ the Emperor of Austria, . . . . | 20,000  |



|                                      | Francs. |
|--------------------------------------|---------|
| From the King of Sardinia, . . . .   | 6,192   |
| “ his Holiness the Pope, . . . .     | 20,000  |
| “ the Grand Duke of Tuscany, . . . . | 11,474  |
| “ the Duchess of Lucca, . . . .      | 5,100   |
| “ sundry individuals, &c. . . .      | 29,192  |

This may show you how extensively the monarchs of Europe are acting in concert with Rome in aiding her designs upon this country, and how deeply they are interested in her success. And let it here be remembered that this is not a recent report. It is of more than twenty years standing. It was made in 1823.

In view of this, is it not high time for Protestants in this country “to awake out of sleep?” While we have been reposing in the most profound slumbers, dreaming of security and of the perpetuity of our institutions, the wakeful eyes of Europe have been intensely fixed upon us, and our unsuspecting insensibility has sent a secret thrill of joy through the breasts of cardinals and monarchs who have been plotting our ruin during this long night of sleep.

Within a few months past the Pope has made a donation to the Romanists in the city of Milwaukee, in Wisconsin Territory, of seventy-two thousand dollars; an amount larger than Protestants will soon raise to send Missionaries, Bibles, books, and tracts, to the inhabitants of that territory.

In Monroe City, Michigan, the Jesuits have recently secured a large amount of property *for three hundred years to come*. Two Jesuit priests have within a few weeks gone to Europe to secure the funds and the men for establishing two large institutions in that place.

Besides the funds sent over from Europe, there *is another view to be taken of these operations*. Their schools in this country are designed for the education of Protestant children, i. e. for their conversion to the Roman Catholic faith. The net has been spread, and it is almost incredible to see with what facility the children of Protestants have been gathered into it. Thousands of such children are now under the care of Romish teachers, receiving their impressions and views of Romanism and Protestantism from those who are sworn to sustain the Pope. Why is it that Rome here warmly advocates the cause of education, and overlooks the necessities of her own children, leaving them in ignorance, while she kindly throws her arms around ours? Let these children grow up under such instructions, and in a few years hence these parents, with hearts overwhelmed with grief, will know why it is. This apparent kindness may not be unlike the kindness of the image or statue of the Virgin that Bonaparte found in the dungeons of Spain, who stretched forth her arms to embrace, and pressed the victim to her breast, cutting him into a thousand pieces.

The Romanists inform us that they are often in advance of Protestants in the erection of churches, colleges, and seminaries, and school-houses in the West—that they anticipate the population, and prepare for their reception. When they report three thousand pupils in the higher seminaries of learning, we are informed that many, or the majority, are from Protestant families. In one Institution in Kentucky where there were upwards of ninety students, only seven of them were from Roman Catholic families.

They also report forty-four churches and chapels built in the United States during 1843. While some of these have cost \$100,000, others have cost less. The sum total we cannot definitely state. But supposing that, on an average, each cost only \$20,000, the amount would be \$880,000, according to their own showing, expended in the erection of churches, in a single year. Many of these are built of stone, large and strong, designed to stand in future ages as monuments of the strength and wealth of Rome, when "Protestant churches have rotted down," and are remembered only as the flashy efforts of the Pilgrims.

Such things let the reader remember, the Roman church informs us that she is doing in foreign lands and in this country. As we have no evidence to prove these statements to be false we are bound to receive them as correct. They are spread out

before you not merely for the purpose of alarm, nor to make the impression on your mind that we are already under the dominion of the Pope; nor to awaken despair for the safety of the country, or the salvation of the Romanists. But they are adduced to show that we have some cause for action on this subject. It is too late in the progress of Popery among us, to say, "this is a matter that does not concern us."

We and our children have a vital interest in it. Should we continue to slumber over it, we may be roused when the golden and silver chains that have been forged for us in Europe shall be around us with the strength of iron. Yes! should we *sleep on*, for years to come, as we have in time past, we may leave our children in the midst of painful scenes which our fidelity and wakefulness, with the blessing of God, might have prevented.

That the Hierarchy of the Romish church have high expectations of ultimate success, may appear from an article recently published in a paper under the supervision of the Roman Bishop in this city. This article traces the rapid progress of "the American Church," as it is denominated, from the beginning of its history in the United States to the present time. It confirms the facts brought to view in these pages, that the Roman Church owes her prosperity in this country to foreign aid. It demonstrates her arrogance, her high claims, and her folly,

that she should presume, in this *Protestant* country, to style herself "the American Church." It reads as follows :

"The American Catholic has much reason to rejoice in the rapid progress of his holy religion throughout the States and Territories of our Republic. At first, the progress of the American church was slow ; so many causes existed to check her onward course.

"A few years since and the Catholic church of the United States consisted of but one Bishopric, a few weak and scattered Catholic settlements, and a mere handful of ecclesiastical laborers to supply the pressing wants of an immense section of country ; she was without revenues and destitute of resources except a firm reliance upon the protecting and fostering hand of her Divine founder. In this helpless state she became dependent upon foreign zeal and liberality ; and had it not been for the apostolic spirit of the Catholic ministry of other lands, her widely extended fields had been almost, if not entirely, without laborers.

"Those who *then* had the direction of the infant American church despaired not, but hoped and labored on, and truly not in vain, if we regard the lofty and comely edifice which has sprung from such small beginnings.

"The Catholic church, or that portion of the church universal which lies within this province, now includes a Catholic population of at least, 1,300,000\* souls, com-

\* The number of 1,200,000 was published by Bishop England in 1838, as the Roman Catholic population in the United States. Bishop Rosati, of St. Louis, published the number at Rome, in 1842, to be 1,500,000. But for the last

prised within 22 Bishoprics, and governed by a Hierarchy of 26 Bishops, including the Titular with their coadjutor Prelates. The number of her churches is 675, and of her Priests 709. Her Ecclesiastical Seminaries already number 22, and her chartered Universities and Colleges 15. We do not here enumerate her societies of religious ladies engaged in every good and useful work, besides her numerous other institutions of charity and benevolence. Improvements, too, in all other respects, keep even pace with the vast increase of her Prelates, Clergy, and Temples of worship. The additions, which the last ten years have made to this goodly summary, are peculiarly a ground of encouragement and hope for the future.

“Within that period nine new dioceses have been formed, and twelve additional Prelates consecrated, in accordance with the wants of the American church. The number of her Priestly laborers has been increased by 382, and 403 additional Temples of worship invite the attendance of her children.

“We might extend this brief summary of the glorious progress of the Catholic cause throughout our free and happy country. Our object, however, is not so much

two or three years 1,300,000 has been the stereotyped number. The thousands who have annually arrived have not increased the papal population, according to these statistics. In 1845, the Metropolitan, published under the eye of “the Archbishop of the United States,” *reduces the number to 1,071,800*. Do we not read in these efforts to create doubt and perplexity as to numbers, some misgivings as to strength and ultimate success, or a disposition to diminish their numbers here, and to swell them on the other side of the Atlantic?



to exult over the past, as to remind our Catholic readers of the great causes of thankfulness to which it seems appropriate to recur at this period of entrance upon the events of the new year.

“That reliance upon Providence, so manifest in the hopeful endurance and patient labor of the pioneers of the present ecclesiastical body, taken in connection with the great progress of the church, teaches us a salutary lesson. From a zealous continuance of the same efforts and labors new fruits will spring, and the great Catholic cause advance among us with mightier and more rapid strides, by virtue of the promise, *Behold, I am with you always, even to the consummation of the world.*”

There is one important reason why the subject of Romanism should be brought forward by ministers of the Gospel of all evangelical denominations. This is the peculiar attitude of the American press. The sepulchral silence of the vast majority of political editors on this subject, is notorious and ominous. Such is the state of political parties, that the political press, with some noble exceptions, is either silent in this matter, or speaks in such a manner as to favor the influence of Romanism. *Yes, the press*, that most effective power to rouse the public mind, is silent on a subject that involves our dearest rights and privileges, when it should speak out in tones of thunder and of love. A gentleman who has visited about two hundred political editors in the United States, for the purpose of persuading them to publish well authenticated extracts from



history, showing the influence of Romanism on governments, and articles of a temperate character on that subject, stated that only about twenty out of two hundred would consent to publish any thing on this subject. True, the religious papers of the country are lifting the warning voice, but it should be remembered that *only a minority* of the citizens of these states ever see a religious paper. They have not therefore the means of information. They are ignorant of the nature and designs of Romanism, and are not aware of its extent and influence in this country. Hence the imperious call upon ministers of the Gospel to publish these things from the heights of Zion.

But ministers of the Gospel are called to speak on this subject by higher considerations than the state of the press. The Apostle says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." 1 Tim. 4. 6. The things referred to in this passage are the characteristics of the Roman apostacy, such as "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving," &c. According to this injunction, the faithfulness of the Minister in exhibiting these things to the church, would be a test of his fidelity to Jesus Christ.

That this subject demands the attention of min-

isters of the Gospel, we know from the fact that it fills so many pages of the inspired volume. We are not prepared to charge God with folly because he has so fully and vividly revealed to us the character and the influence of this antichristian power, and challenged our attention to it, saying, "If any man have an ear, let him hear." Rev. 13. 9. We are taught that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3. 16.

If "*all scripture* is profitable," surely this is, which so minutely describes the origin and causes of those events which have agitated and at times convulsed the world for more than a thousand years; events which, before the last death-struggles of the beast have ceased, may yet severely tax the sympathies of men, and try the faith of the people of God.

When this subject, therefore, is discussed in the pulpit, it is not broaching a new theory, that may be true or may be false. It is as old as prophecy, and one in which we and our descendants are deeply interested. There is an imperious call for instruction on this subject at the present day. It is needed to enlighten the minds of Protestants, and to establish them in the faith of the gospel; for many in this country have been drawn away from that faith in ignorance. It is needed to guard the rising genera-

tion against the seductive influence of Romanism. Pastors and parents and Sabbath-school teachers, should faithfully co-operate with each other in this work of instruction.

Should any think that ministers of the Gospel may be unnecessarily alarmed on this subject, then listen to the voice of a statesman who is revered alike by Romanists and Protestants. This is no less a personage than Gen. La Fayette. He said to a gentleman yet living in this country, during his last interviews with him at Paris, and charged this gentleman to tell his countrymen—"If ever the liberty of this Republic is destroyed, it will be by Romish Priests." This deserves the serious consideration of all, as Gen. La Fayette was a member of the Roman Catholic Church, and was buried on consecrated ground. But whatever might have been his attachment to that church, he loved this Republic. He remembered the toils and the sacrifices of his youth, when he stood by the side of Washington, struggling to achieve the independence of this country; and he could not endure the thought of an influence coming in among us that might take from us the precious liberties we now enjoy. Let not the warning voice of this beloved man die away on the ear, and perish from the memory of the American people.

*A few facts for those who think there is no danger; who think that the political influence of Popery is very limited in this country, and cannot be increased to any considerable extent.*

A few years since, at the commencement of the Jesuit College at Georgetown, D. C., a dinner, as is usual on such occasions, was given in honor of the College. Mr. Eccleston, the Archbishop of the Roman Catholic church in the United States, was there in his official robes. Distinguished Protestants were present. The Archbishop, and Mr. Mulledy, the President of the College, made speeches on the occasion. So also did Mr. George Washington P. Custis, Mr. Seaton, editor of the *Intelligencer*, and Major General McComb, at that time Commander in Chief of the American Army in the United States.

Mr. Seaton not only made a speech, but gave a toast in honor of the Jesuits, as an order of men devoted for three centuries to religion and learning.

General McComb gave the following toast:—"The health of the Pope, and prosperity to the Catholic religion."

Charity would lead us to impute to the General the sin of ignorance in offering such a sentiment; for every intelligent Protestant knows the prosperity of the Roman Catholic religion in this country would be the entire overthrow of our Republican government. Ignorance of the true nature of that religion, and of the perils of the country attending its suc-

cess, only can acquit the General from the charge of treason in the verdict of an intelligent posterity.

But who, in view of such a fact, can say that Romanism has little or no political influence among us? Who can say so, when the highest military officer in the United States could offer such a toast in the presence of the Archbishop of the Roman church. Did not the General know that this toast would go to Rome as quick as winds or steam could bear it? Who can say it has little influence, when the editor of a leading paper at the head of government, sends throughout the country his praise of the Jesuits.

Now look at some other facts. The highest judicial officer in the United States, the Chief Justice, is a Roman Catholic. Recently, two daughters of General Scott have taken the white veil as a token of their submission to the See of Rome, and of their veneration for the Roman Catholic church. Gen. Scott is the Commander in Chief of the army of the United States.

The sister of President Tyler has united with the Roman Catholic church at Washington. At a recent examination of the young ladies in the Roman Catholic seminary at Georgetown, President Tyler, a Priest, and a Nun were published as the distributors of premiums to the young ladies.

Already has the novel and astounding spectacle been presented in this country, of a Protestant government employing a Roman Priest as chaplain in

the Congress of the United States. Think of this; the representatives of this great nation, by their own voluntary action set aside the entire Protestant ministry, (not to say insulted it,) by appointing a man to officiate in the highest places of government who prays to the Virgin Mary—who has sworn to sustain the Pope and to oppose every form of government that does not acknowledge the Pope as supreme head. Oh, ye spirits of the Pilgrims! where are ye?

A lawyer in Michigan, in writing to a friend in this city, says: "The Catholics in this county have succeeded at our last election, and have elected their own candidates throughout the county, even where they were not the majority. And it was done in this way. On the Sabbath preceding the election the Priests throughout the county requested the men in their congregations to remain after the service. The Priests then told them the election would take place on such a day, and such and such men are candidates, and you must vote for them. I have the tickets and they will now be distributed, and if you do not vote *these*, it will be known. On the day of election the infidels voted with the Catholics, and elected Roman Catholic officers in this county." This was not the last Presidential election.

The following amusing, supremely ludicrous, yet awful occurrence, was related to the writer by a gentleman of unquestionable veracity: "I will tell



you," said he, "of a fact with which I am acquainted. Incredible as it may appear, I know all about it. I know the men who were concerned in it. It shows what men will do for political purposes. Two men died in this town who were members of the Roman Catholic church. They had done something that very much displeased the Priest, so much so that he refused to administer extreme unction to them before death, according to the custom of that church. Their friends came to him after death, desiring prayers for the souls of these men, that they might be released from purgatory. The Priest refused to pray for them, and said they might stay there and suffer.

"This greatly disturbed the minds of their friends. A petition was immediately drawn up, circulated, and signed by many Romanists, to send over to the Pope to obtain a dispensation for these two men. And what do you think when I tell you I know the names of Protestants who signed that petition? They did it from political motives."

Such facts are the thermometer by which we may decide the temperature, or political influence of Romanism among us.

Shall it be written that the liberties of *the American people are in the market, and are offered to the highest bidder?*

Such a statement may be treated with contempt, or as originating in a brain better fitted for a lunatic



asylum than to express an opinion respecting the times in which we live. But it will not be thus regarded in the sober judgment of men who are acquainted with the facts in the case, and who *only* are competent to give an opinion on the subject.

Politicians of all parties know this to be the case. Do they not know of cases of most awful bribery? Do they not know that money has been offered and paid to secure the votes of the Romanists in our popular elections? Can they not tell us of an instance where one party has paid a certain amount of money in order to secure the votes of this people—where the other party came forward afterwards, paid a larger sum, and received the votes of the Romanists at the ballot box? Are none aware that the first party were sadly disappointed and chagrined, but were compelled to be silent in self-defence?

In view of such facts, well known to politicians in this country, who cannot see that our liberties are in the market, awaiting the hour when they will be knocked down to the highest bidder? And are there none who are acquainted with such doings, whose heart burns with the love of country, who have the moral courage and the integrity to come forth and state the facts to the American people?

We inquire further, are there none who can disclose to us other vitally important matters? Is there no one who can tell whether a correspondence has been held with the Cabinet of Austria, or of any

other Foreign Power, for the purpose of securing the votes of the Roman church in the Presidential election of 1840 or 1844? Without charging upon either party a correspondence so humiliating, so base and so tracherous, we inquire whether there is no man familiar with the facts, who has the independence and the manliness to spread them out before the community? Such a man would not only render eminent service to his country at the present crisis, but he would receive the warmest gratitude of millions in this Republic. The name of such a man would go down to posterity covered with honor, when the names of demagogues will be buried in infamy. May the day be hastened, when every man who claims to be an American citizen, shall act in such a manner as shall correspond with his high obligations and his distinguished privileges. May the day be nigh when the eyes of Protestants shall open upon the perils of the country, and when they shall seek and secure the only remedy.

II. Let us now inquire into the duty of Protestants in view of the present state of things in this country. Surely there are duties of a most important character, and of the deepest responsibility, at the present crisis.

1. First of all, we require some system of operation that will secure the united action of all Protestants in the United States.

The strength and stability of our efforts will

correspond with the extent and cordiality of our union. No individual denomination of Protestants can succeed in such an enterprise as the times demand. It would be regarded as sectarian, and not as Protestant or Christian. It would excite the jealousy or opposition of other portions of the Protestant community, and being single-handed, would not command respect and confidence to any considerable extent.

But let every division of the Protestant churches be summoned to this work, and they will possess all the strength and the unity of one undivided army. Blessed be God, Protestantism contains the germs of such a union. The points of difference between the various denominations of Protestants are small when compared with the gulf between them and the Romanists. Protestantism, or Christianity, is a system of salvation by faith in Jesus Christ, and by grace; while Romanism is a system of salvation by the virtue of human works and human sufferings. Such being the facts in the case, a kind and Christian course of action can be secured among all Protestants.

The American Protestant Society promises a union of such men and such principles as the times demand. It embraces all the Evangelical denominations in the United States. It also numbers among its friends men of each of the great political parties of our country. Light and love are the wea-

pons it wields both with respect to Protestants and Romanists. May it be as the oasis, or green spot of our country, in the midst of the desert of religious and political controversy, where the lovers of the country, the lovers of civil and religious liberty, and all who desire to enlighten and save the ignorant, can meet together, and labor and pray.

One of the blessed and promising signs of the times is, that where the subject of associated effort is presented, a chord is touched that vibrates in every Christian and in every Protestant heart. Protestants begin to feel they are one in this cause. God may be about to perform a wonderful work. In the 16th century the Roman Catholic church was the occasion of dividing the Christian world into various sects. Should God employ that same church in the 19th century to effect a union of action among all Protestants, it will be another proof that He "is excellent in counsel, and wonderful in working." Such are the indications of his providence; such is the tendency of the present state of things. When Protestants look at this subject, their minor points of difference vanish, and they find themselves standing on common ground where they and their children have a common interest.

They should unite, not only because they can rally around the same standard, but on account of the vital interests involved. It is a question of civil and of religious liberty. It is whether the word of

God shall be circulated and read by the entire community, or whether it shall be suppressed, and shall prophesy in sackcloth and in ashes. It is whether we shall take up our retrograde march towards the dark ages, or whether the light of truth shall illumine every dwelling and every heart.

In the review of the past we can often see the very hinge on which turned the destiny of a nation. And how important to us is the crisis in the review! We are ready to say, "Oh! if we had lived at that time, how deeply we should have felt, how vigorously we should have acted!" Such a crisis we can see in the Roman Empire, when Theodosius the Emperor put the question to the Roman Senate, "Shall Jupiter or Christ be the worship of the Roman people?" We believe there was a vast difference between those objects of worship, and that their choice would make a vast difference in the character and in the destiny of the Roman nation. Such was the fact. Idolatry was overthrown and Christianity was established by that decision.

Is the difference any less now, or is the question any less important, whether Romanism or Christianity shall be the religion of the American people? Is not the crisis as essential to civil and religious liberty, and is it not as critical at the present moment? Is not the subject of such paramount importance as to unite in one solid phalanx the entire Protestant community, throughout the length and

breadth of our land? If there is not enough of the love of country among us, of the love of civil and religious liberty, of the love of the word of God, in view of facts and of recent developments, thus to unite the Protestantism of the country—in vain may we hope for such a union in future ages. If such a bond cannot now be found, we are in danger of falling in pieces.

2. As it respects our duty, we should meet the Romanists as they land on our shores, not with the spirit of reproach and of denunciation, but in the spirit of kindness and of Christian love.

“*Love*,” says the word of God, “worketh no ill to his neighbor, therefore *love* is the fulfilling of the law.” We have yet, my dear reader, to learn the power of love in this warfare. Other weapons may be powerless, or may be rendered abortive. Should we wield only the weapons of angry controversy or of fierce denunciation, the Romanists could meet us there. Should we use any kind of management or of intrigue, they have weapons by which they can meet and resist such modes of attack. But there is nothing in the armory of Rome to meet the power of love. This heavenly weapon, *love*, disarms prejudice, subdues enmity, wins enemies, and converts them into friends. The human heart can resist successfully every influence but love. Even the law of God, with its awful sanctions, may send its peals of wrath over the soul, but the hard heart will only



grow harder, until the love of God in Christ is seen; then it melts, and the tiger becomes a lamb.

Now the question comes up, How shall we awaken a spirit of love and compassion towards the Romanists? A different spirit has sometimes been exhibited, and the cause of Protestantism has suffered by it, and the wall of prejudice has increased in height and in strength.

One way to call forth the spirit of love towards them, is to remember that the great mass of Romanists are in utter darkness and ignorance. They are not suffered to exercise their own judgment. The light of truth never shone upon their minds. They are the subjects of the most fearful superstitions, and are controlled by those whose present interest it is to keep them in the most profound ignorance of the word of God and the way of salvation by Jesus Christ. They are, reader, as you would have been under the same circumstances. They are therefore more deserving of our sympathies and our prayers than of severe censure. The inquiry, "Who hath made you to differ from them?" should awaken in every heart a sense of obligation to God, who hath caused the difference.

When, therefore, you call to mind their degraded and perishing and slavish condition, does it awaken no kind feeling towards them? And are you not willing to show kindness by putting into their hands



the word of God, and tracts and books by which their minds might become enlightened?

But here comes up the objection with which many try to do away all responsibility in this work—"It will do no good." How do you know? Have you made the experiment? Have you gone to your Roman Catholic neighbor in the spirit of kindness, and offered him a tract, or a book, or a Bible? When he refused to receive it, have you retired to pray for him, and then repeated your visit? When he again refused, did you pray for him again? Have you done so week after week? If you have not, *it is too early* to say "It will do no good."

But you say in reply, They always have refused tracts, and books, and Bibles, *and therefore they always will.*

Is this so? Is there to be no advance on the past? Are there to be no *new* triumphs of the Gospel as it goes forward for the conquest of the nations? How then is the world to be converted?

But have you not learned, beloved reader, that it will not always answer to reason from the past in these days? Suppose you reason thus about the temperance reformation, and where are you? How long is it since the entire race of drunkards were abandoned to hopeless ruin? Who thought of seeking the recovery of a drunkard, and of thus pouring the oil of joy into the hearts of wives, that were

crushed with grief, and of wiping the tears from those who are worse than orphan children?

What would you think of the man who should now say, "Drunkards never have been reformed, and therefore never can be?" Is it true that none of these men can be made to stand erect among their fellow-men?

So of the Jews. The idea that they would read the New Testament, or be converted to Christianity, has been regarded as only visionary and hopeless.—But facts are beginning to give form, and substance, and reality to this idea.

So of the German population in this country. The reader has doubtless heard of, if he has not known, something of the ignorance and the superstition of this large class of men. How often have Christians said in Pennsylvania, where large masses of these men reside, "There is no more hope of the conversion of these German Reformed and German Lutheran people, than there is in the conversion of the Roman Catholics."

But how is it now? Has not the Spirit of the Lord visited the Germans, and within a few years hopefully converted not only hundreds but thousands of those ignorant men?

*Finally*, we bless God that the day has come when the Romanists begin to receive the word of God, and tracts, and books, and to read them.

They are beginning to feel the influence of liberty in this country. Some dare to think and to act for

themselves. They say, "We live in a land of liberty, and we have a right to read what books we please." Some begin to exercise this right, and this is contagious. This is the spirit we wish to encourage among them. We desire them to believe and to act as men, and as freemen, in this country. We wish them distinctly to understand, that they will be sustained in reading the Bible or any book, both by law and by the public sentiment of the community. We wish them to know that no man, or Priest, or Bishop, has any right to prevent them from reading any book they may choose to read. We wish them to be assured that in pursuing this independent course, they will gather around them the sympathy and support of this entire nation.

Recent events might be adduced to illustrate this rising spirit of liberty, which prophesies of entire deliverance from spiritual tyranny.

Not long since, in one part of our country, the Roman Priest called together his large congregation for the purpose of spreading out before them the rules of their church, as he thought they did not observe them as strictly as they ought. While he was addressing them, one of the members of the church rose and addressed him in this way: "Ah! Father M. you forget we are not in the old country now, *we are in America now*;" thus giving him to understand they should not keep these rules as rigidly here as they had in the old country.

The burning of the Bible by Roman Priests in this country has not consumed the spirit of liberty in the breasts of Romanists. The results of that conflagration have not been disastrous to the cause of liberty and of Protestantism. Those burning leaves have shed light on the darkness of Popery, and also on the path of duty, both for the patriot and the Christian. From the very ashes of God's holy word has the desire to read it sprung up—a desire never to be extinguished. Yes, there were Romanists standing in that circle around the burning Bibles, gazing upon the flame, whose minds at that hour were deeply impressed with the wickedness of Roman Priests who could kindle such a fire, and with their own wickedness also, whose eyes have been opened to see the truth, and who have fled from Rome.

See the same spirit of independence rising in Ohio. The Roman Bishop of that state threatened to remove a certain Priest from his congregation, but they were opposed to his removal. They did not hesitate to express to the Bishop their opposition. The following petition was drawn up, and signed by forty-eight members of the Roman Catholic congregation :

“ We the undersigned declare, in the name of the majority of our congregation, that if the Right Rev. Bishop thinks, it fit, for the glory of God, to remove our innocent pastor by supporting his enemies, a company of drunkards

and wicked men, we shall afterward never more support this church, nor any other Priest, nor attend the service in the church, and we shall renounce the obedience and subordination to the Bishop, and live independent.

“The same example will be followed by two large congregations more. We have been contented with the Priest who was sent to us as pastor, and we always obeyed the Bishop. It shall afterward no more be the case with us, if our humble petition should be despised in favor of some malcontent.”

The fruits of this spirit of liberty are now to be seen. *That same Priest is now preaching the Protestant faith*, and has left the Roman church for ever. How many of his congregation have followed him, the writer is not able to say. But let this spark of liberty be kindled into a flame, and it will burn up the tyranny and the terror of Rome over her degraded subjects. The heaven is already working in the breasts of her members that may yet spread over large masses in our country, and joyfully burst their chains for ever.

Protestants should not only diffuse light among the Romanists, but they should pray for their conversion. They can be converted to God as well as other men. Why is it, we may inquire, that they are not converted in large numbers?

One important reason is, that Christians have not prayed for their conversion, This is a most humiliating fact. And where is the professor of religion that cannot find most melancholy evidence of it in

his own experience? How then could these men have been converted? You do not believe that men are converted to God without the agency of the Holy Spirit. The Spirit, you believe, is sent down in answer to prayer. How then could these men have been converted, again we inquire. It must have been either by miracle, or God must have gone beyond the ordinary range of his mercy to have converted them.

How can you account for the almost incredible fact, that a portion of the human race, more than double the number of the Protestant world, should not be made the daily subjects of prayer?

This may be attributed to two causes. The one is the low state of vital piety in the church, or the absence of a spirit of prayer. The other, wrong views of the position of the great mass of the Roman church. Protestants, in view of those predicted judgments that are to fall on this antichristian power, have been looking for the destruction rather than the salvation of the Romanists. They have regarded them as doomed to perdition.

The time may come, and we believe will come, when judgments will visit this corrupt power. The burning words of prophecy cannot be so spiritualized as to scatter the clouds of vengeance that rise over Rome. The time may come when that which may be denominated the Popery of the Roman Catholic Church will be destroyed. This includes



the overthrow of those who are at the head of power, and the annihilation of her infallibility, and of the attributes of God that have characterized her. All her splendor, her authority and power, may pass away and perish amid the thunderings and lightnings.

Yet after this fearful pouring forth of the vials of wrath, millions of the members of that church, who are not involved in the crimson guilt of its leaders, may be converted to God. We may make a distinction between the Rulers and members of that church, where God in final retribution may make a difference.

The night of unbelief, respecting the conversion of the Romanists, we trust "is far spent and the day is at hand." That day when the church will no longer limit the efficacy of the atonement to the *Protestant* and the *heathen world*, but will believe that the blood of Christ can cleanse the *Romanists* as well as others from all sin. When the church shall believe this practically, it will form an era in her history as memorable in all future time as the Reformation in the 16th century. An era rich in blessings for the Protestant church, but thrice blessed for the Roman; for her members will see her errors, will flee from them, and will rejoice in the hope of pardon through the blood of the Lamb.

There is one reason why we may hope for the conversion of the Roman Catholic. He is not Gospel-hardened. His conscience has never been



scorched by close contact with truth. He is ignorant of the operations of the Holy Spirit; he has not heard whether there be any Holy Ghost. He has not lived in revivals of religion, and been awakened and relapsed until his last state is worse than the first. The doctrines of faith and repentance that God uses in the awakening and in the conversion of sinners, have never been enforced on his conscience. The very word *repentance* is excluded from the Roman Catholic Bible, and *penance* inserted in its place. Of course they have no correct instruction on the subject of repentance and faith. Hence, as soon as the truth is brought in contact with conscience, the first inquiry is, "What shall I do to be saved?"

Will not the reader, then, pray and labor for the conversion of Romanists? They are not beyond the power of the grace of God. Their souls are as precious as the souls of other men. For their own sakes, and for the sake of the country, you should not cease to pray for them.

Whatever evils are anticipated by the rapid increase of this foreign population in the United States, let it be solemnly remembered by all, that those evils can be prevented only by the conversion of these men. This is our last, our only hope for our country. "In vain is salvation hoped for from the hills, and from the multitude of the mountains; salvation is of the Lord." Why then should not united prayer be made by all Protestants for this object?

Why is it not as important to have concerts of prayer for the Romanists as for the seamen or Jews, especially as they are a far greater portion of the human race? In what Christian church will such a concert be first established? Oh! when the day shall dawn that Christians of every name shall lift their fervent and believing supplications to God that He will pour out His Spirit upon the Romanists in this country, then we anticipate the inquiry will be made, "Who are these that fly as a cloud and as doves to their windows?" And the answer will be returned, They are converts from the Roman church, obeying the voice from Heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

The time, we trust, is not distant, when many of the ignorant Romanists will say, as one recently said before a large assembly, "I bless God that ever I came to America. Here for the first time I have seen and read the Bible. This has led me, I trust, to the Lord Jesus Christ as my Saviour. And I wish now to express my gratitude to Protestants, who sought me when I was in darkness, and put the word of God into my hands."

Who would not pray for such a day? Who would not desire to shed light into the benighted minds of such men? But how can this be done? It must be done by kind and constant and Christian

personal efforts. Go to the Romanist who is walled around with prejudice as with a coat of mail; go to him in the spirit of Christian love. Take a tract, or a book, or a Bible in your hand, with the spirit of prayer in your heart. Whatever may be your reception, return to your closet and pray. Should he refuse to receive the book or tract you may offer, do not on this account become angry nor be discouraged. Think of the deep darkness in which they have been trained, and of the deep-rooted prejudice against Protestants instilled into their minds from their earliest recollections, that can be overcome and removed only by a persevering course of kind treatment. Should your patience be almost exhausted, or should you be on the verge of despair, then think of the dealing of God with you in time past. How averse you were to serious reading, or to personal conversation with those who sought to address you on religious subjects. How often you resisted conviction, and how reckless of the consequences. Think of the long-suffering and of the grace of God in your own preservation, of conversion, and then exercise something of that forbearance towards them, that God has towards you.

A word to American Protestants may close this appeal.

Nearly seventy years have passed since the Declaration of Independence was sent forth to the

world. Our government has stood the test of more than half a century. A vast increase of population and a course of unparalleled prosperity has characterized this Republic to the present time. The idea of foreign influence endangering our liberties had gained a lodgment in a very few minds in time past. But a change of times has come over us. Foreign influence has spread over this country to a much greater extent than has been anticipated. This is about to try the strength and the efficacy of our Constitution as it has never been tried. Time only can tell whether it will survive the fiery trial through which it is about to pass.

There is, we believe, to be *another trial* of a more serious character; a trial of the faith and patience of the Church of Jesus Christ in our land. The presence of millions of Romanists, and their efforts to establish Popery in this country, will furnish *the severest test* of the spirit of forgiveness and of love in the church. To see the "Man of Sin," in the person of his followers, calumniating the faith and the character of our Puritan ancestors—employing all the arts of Jesuitical cunning and sophistry to bring into contempt the Protestant religion, the foundation of all our civil and religious institutions—a religion that is dearer to us than life itself—all this is calculated to rouse the spirit of indignation in the heart of every descendant of the Pilgrims, and of every lover of his country.

We also see Roman Priests invading the sacredness of the domestic circle—disturbing the peace, and order, and enjoyment of our families. Within a few weeks past, servants in Protestant families have in unusual numbers refused to attend family worship. They have done this simultaneously in various places, which is demonstrative of secret and concerted action. The arrogance and ingratitude of the priest in deranging the established order of Protestant families, to whom they and their people are so deeply indebted, furnish a severe test to the spirit of forbearance. Such things may be regarded as precursors of the severe trial of Christian graces, that awaits the Church in this land of the Pilgrims. It will require more than common grace to sustain Christian character, and to exhibit the spirit of our Divine Master, in such a furnace.

To meet the coming crisis, the church is summoned to a deeper piety—to more vigorous faith in God—to a severer self-denial, and to a more heavenly exercise of love, than she has evinced since the time she was planted on these western shores. She is called to gird on the panoply of righteousness, and to come forth in the name of Jesus Christ, to this conflict. Let every one who calls himself by the name of Christian, seek, by deep humiliation and fervent prayer, a preparation of heart for the events before him. Let him most solemnly believe

that the Lord of Hosts must interpose and save, or the nation must perish.

But let him not on this account yield either to the whisperings of despair, or to the sluggishness of inaction. Instead of this, let the consciousness of entire dependence on God inspire every Christian with vigorous purposes of action, and with the confidence of final triumph. God is not only a King on his throne, holding in his own hand the hearts and destinies of all, but he is the hearer of prayer, and extendeth mercy to those who keep his covenant. Fervent and united prayer for the Holy Spirit may essentially change the state of things, and the prospects before us. Pray then that he will not give his heritage as a prey "for the dragons of the wilderness." Confiding in his promises, you may say, "In the name of our God we will set up our banner," and inscribe on its broad canvas, "God is our refuge and strength, a very present help in trouble.—Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea—though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

THE END.

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